



BHAGAVAD GITA

CHAPTER 4

Jnana Karma Sannyasa Yoga
(Renunciation of Action in Knowledge)

42 Verses

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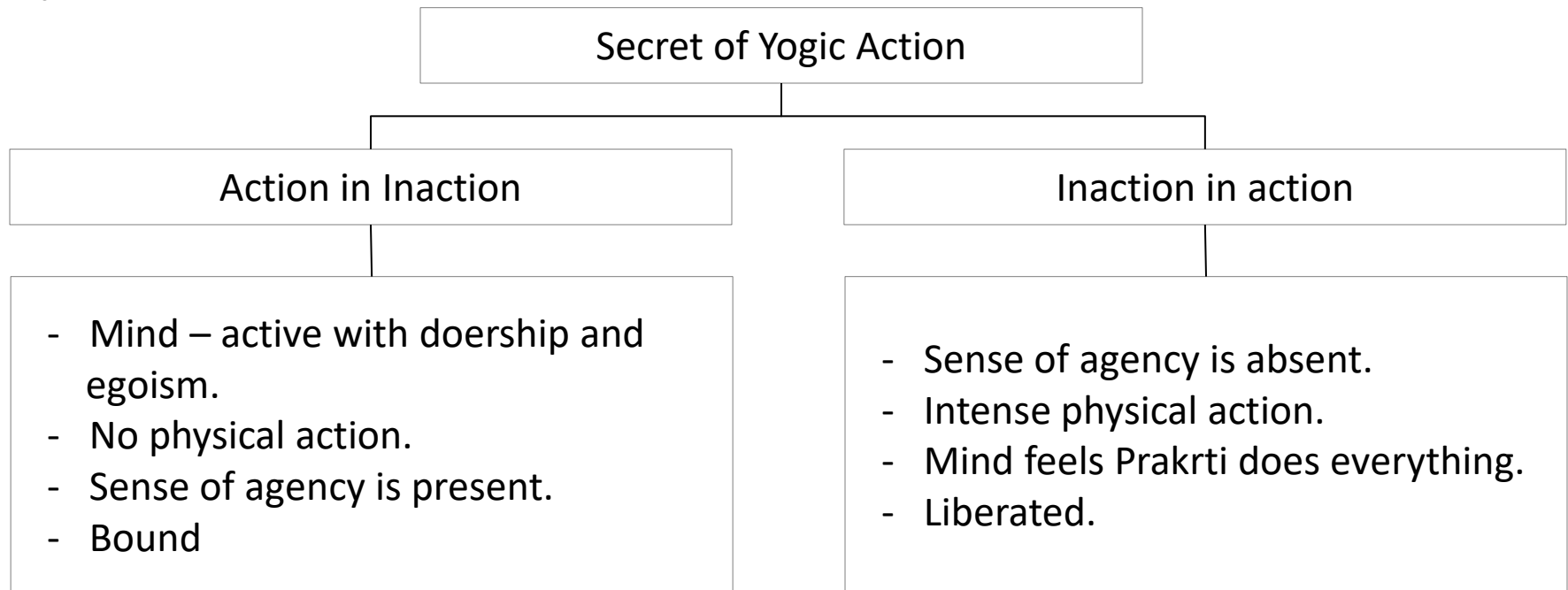
Introduction



Introduction :

Swami Chinmayananda :

a)



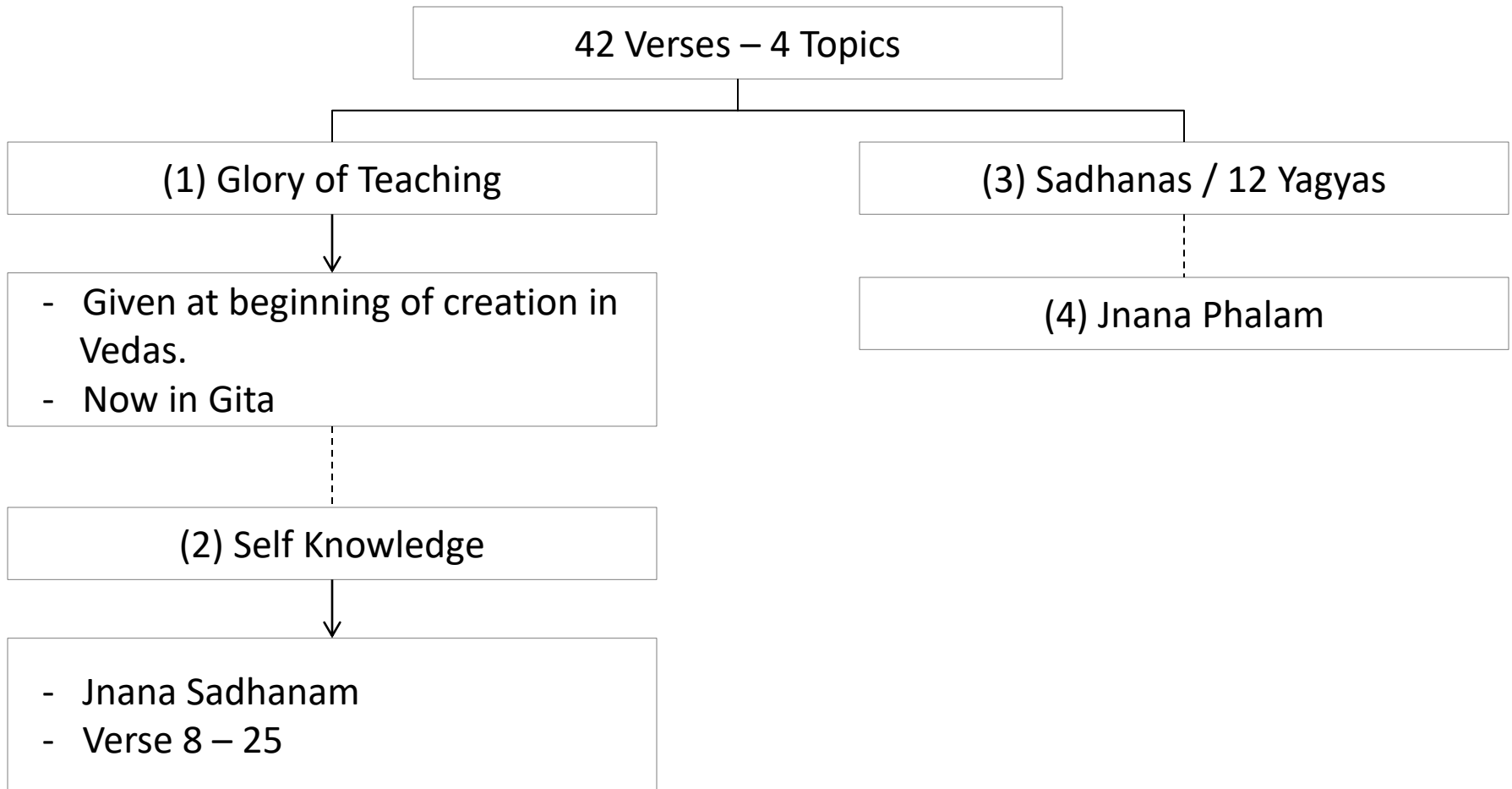
- b) One who has true union with God is not subject to rebirth. Attains immortality.
- c) Union is attained when one is free from clutches of the mind – Fear, Anger, attachment, and purified by right knowledge.
- d) One understands the truth from the Guru by direct intuitive experience and that destroys self ignorance.
- e) The liberated holds the self in all beings and all beings in the self.

- f) All beings exist in his own Self and also in god.
- g) Divine wisdom liberates even the most sinful.
- h) When knowledge of self dawns, all actions and their results are burnt by the fire of knowledge, just as fuel is burnt by fire.
- i) When one attains self mastery, self control, knowledge dawns within and one attains freedom from all weaknesses.



Summary - I







Class Notes



Verse 1 :

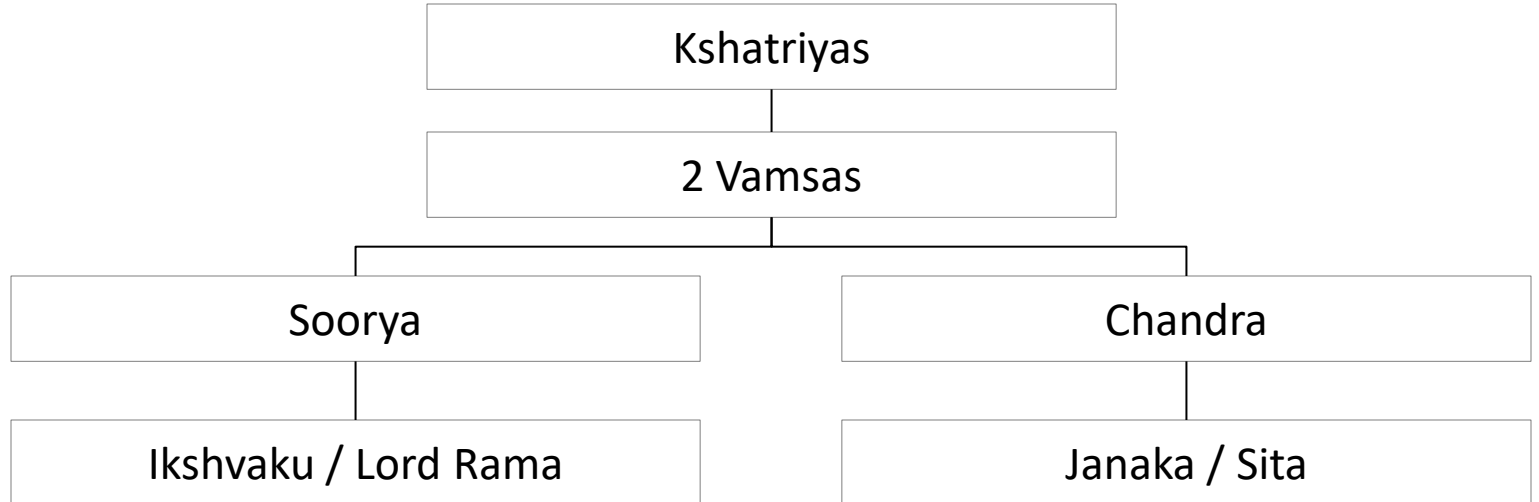
श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

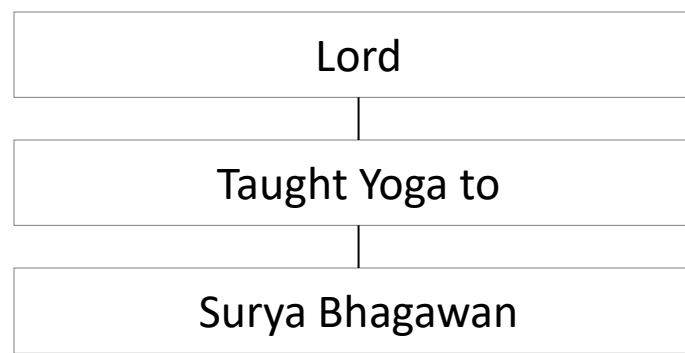
Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

Lineage :

- Lord taught Yoga to Vivaswan, Manu, Ikshavaku.



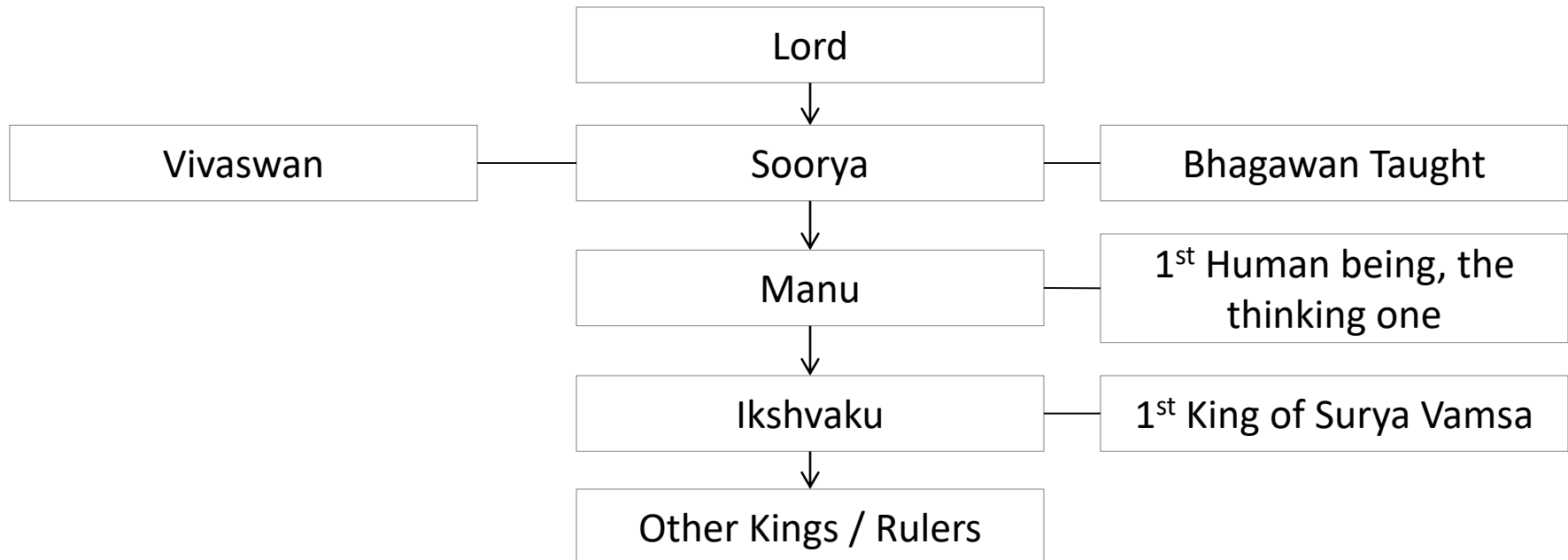


Yoga (Karma Yoga + Jnana Yoga) :

- Link spiritual traveler to the destination called Moksha and Bhagavan.

Vivaswan :

- One who has Brilliance.
- Represents bright student.



- Avyayam – Perennial like Ganga.

Verse 2 :

एवं परम्पराप्राप्तम्
इमं राजर्षयो विदुः ।
स कालेनेह महता
योगो नष्टः परन्तप ॥ ४-२ ॥

ēvaṃ paramparāprāptam
imaṃ rājarṣayō viduḥ |
sa kālēnēha mahatā
yōgō naṣṭaḥ parantapa ||4-2||

This knowledge, handed down thus, in regular succession, the royal sages knew. This yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes). [Chapter 4 – Verse 2]

a) Evam :

- In this manner.

b) Param Para Praptam :

- This teaching has come down in the form of Guru Sishya Param Para.

c) Rajarishayo Vidhu :

- This teaching known by Grihasta Kings and Sanyasi Rishis.
- India is a spiritual country with Ganges very wide in some places and narrow in others.
- When popularity is in vain, some Mahan comes to revive.

d) Nastah Mahatah Kalena :

- Teaching is lost due to passage of time.

Verse 3 :

स एवायं मया तेऽद्य
योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṁ mayā tē'dya
yōgaḥ prōktaḥ purātaṇaḥ |
bhaktō'si mē sakhā cēti
rahasyaṁ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

a) Sa Eva Yoga, Maya :

- Same teaching given to Soorya Bagawan, I am giving to you in Bagawad Gita.
- Gita is Veda, Veda is Gita.

b) Sanatanah :

- Perennial, beginningless wisdom.
- Not based on one is personality, like other religions.

c) Baktah Asi :

- Arjuna is Krishnas devotee and asked for the teaching.
- Has reverence for teaching.

d) Etat Uttamam Rahasyam :

- Greatest secret in creation.
- Very few understand, hence remains secret.

Verse 4 :

अर्जुन उवाच ।
अपरं भवतो जन्म
परं जन्म विवस्वतः ।
कथमेतद्विजानीयां
त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

arjuna uvāca
aparaṁ bhavatō janma
paraṁ janma vivasvataḥ ।
kathamētadvijānīyāṁ
tvamādaḥ prōktavāniti || 4-4 ||

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

Arjuna's Doubt :

a) Bhavatha Janma Aparam :

- Krishna, you are recently born, how you could have taught to Surya Bagawan, grandfather of Ikshvaku?

b) Khatham Etat Vijaniya :

- How should I intellectually swallow.

c) Tvam Adau Prokthavan :

- That you were the teacher of Surya Bagawan at beginning of creation.

Verse 5 :

Avatara Vada (Verse 5 – 8)

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca
bahūni mē vyatītāni
janmāni tava cārjuna |
tānyahaṃ vēda sarvāṇi
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

Shri Bhagavan :

- Many births of mine have passed as well as of yours O Arjuna, I know them all but you do not know, O' Parantapa.

a)

Jeevas Birth	Bagawans Avatara
- Jeeva Janma	- Ishvara Avatara.

b) Cause :

Jeevas Birth	Bagawans Avatara
<ul style="list-style-type: none">- Ajnanam + Karma.- Self ignorance.- Therefore, Jiva has desires, do Karma, have Punya Papam.- Punarapi Jananam, Maranam cycle.- Animal, Plant, human bodies.- Male, Female, Healthy, sick.	<ul style="list-style-type: none">- Omniscience, Omnipotence.- For maintenance of creation.- Srishti, Sthithi, Laya Karta.- Jnanam is cause of Avatara.

c) Nature of Body :

Jeevas Birth	Bagawans Avatara
<ul style="list-style-type: none">- Boutikam- Body of Pancha Butas which is from Maya.- Enters mothers womb. <p>2 Stages :</p> <ul style="list-style-type: none">- Maya – Panchabutas.- Pancha butas – Shariram. <p>Example :</p> <ul style="list-style-type: none">- Solid – liquid – Gaseous	<ul style="list-style-type: none">- Mayikam.- Nitya Purusha, ever free.- No entry into mothers womb.- Maya Shariram.- Narasimha, Varaha bodies. <p>Example :</p> <ul style="list-style-type: none">- Solid to vapour as per nature.- Petrol, camphor.

d) Purpose :

Jeevas Birth	Bagawans Avatara
<ul style="list-style-type: none">- Punyam : Born in healthy, wealthy family.- Papam : No wealth, no health, no culture.- Purpose to exhaust Karma.- Encash Punya Papa account in every Janma.- Jivas can't remember previous Janmas.- Janma is falling down.	<ul style="list-style-type: none">- Parithranaya Sadhunam, Vinasayacha Dushkritam... [Chapte 4 – Verse 8] – Destroy bad, protect good people.- Body depends on type of Rakshasas to be destroyed.- Ravana – Manushya Shariram.- Hiranyakashyapu – Combination of human + animal.- Wishes of Baktas decide type of body Bagawan takes.- Universe like a body.- Bagawan remembers all his Janmas.- Avatara is descending down deliberately to save other fallen in the pit.

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām ।
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

Verse 6 :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- Lord – I know I am unborn and imperishable, Lord of all beings all the time.
- I never get confused I am the body, but I am Avasta Traya Sakshi, Sat Chit Ananda Atma.

a) Aja :

- Birthless.

b) Avyaya :

- Deathless, changeless Atma, neither subject to birth or death.
- Body is temporary dress I am putting on.

c) Bootanam Ishvara Api Asmi :

- I am not creature but creator, Srishti, Sthithi, Laya Karta.
- I don't have Karma and don't have to take body to exhaust karma.
- I deliberately enter the world and take any body.

d) Atma Mayaya :

- Conversion of energy into matter directly, through maya Shakti.
- I am not slave of body, mind, sense complex (Prakrthi), I am the master.
- Jeeva has to apply above teaching to himself to be free.

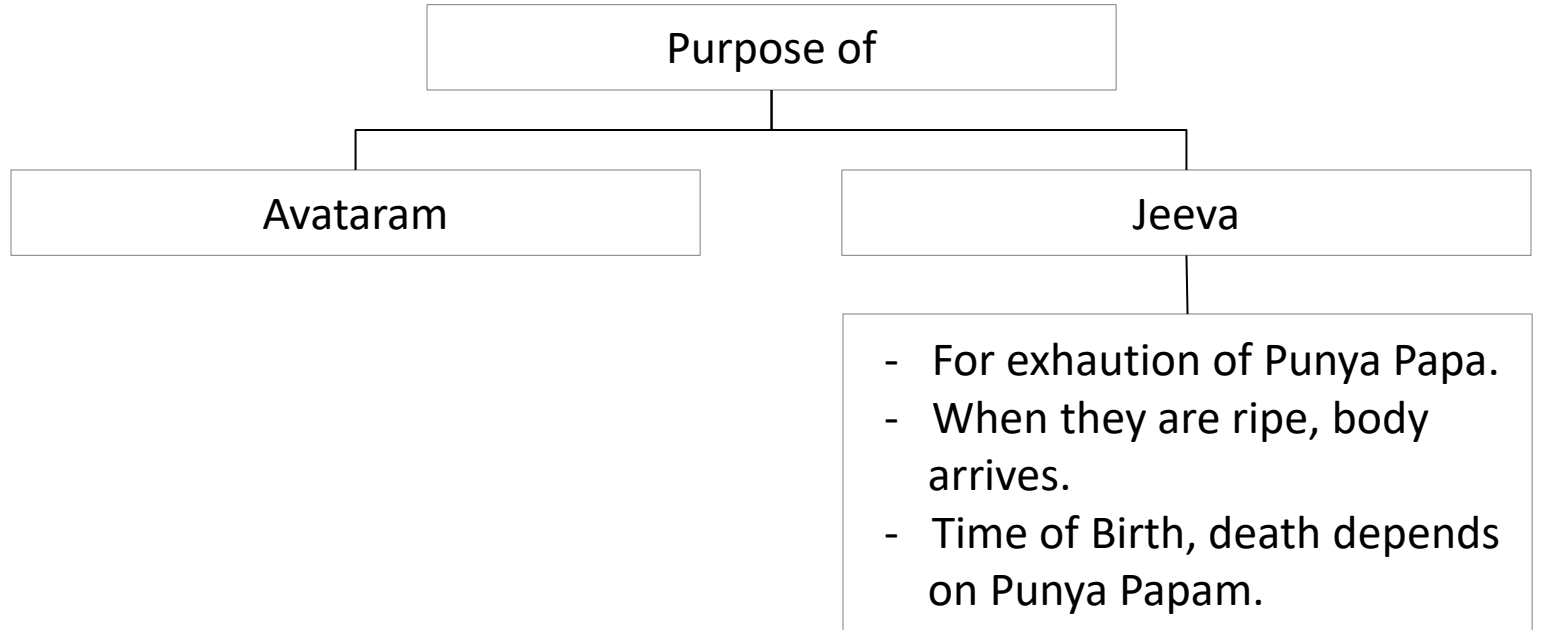
Verse 7 :

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya
glānirbhavati bhārata |
abhyutthānam adharmasya
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

- When there is decline of righteousness and rise of unrighteousness I manifest.



a) Yada Dada Hi Dharmasya :

- Whenever the health, harmony of the universe is disturbed.

b) Glanih :

- Weakening of Dharma.

c) Abhyuthanam Addharmasya :

- When there is immorality, corruption.
- Bagawan takes Avatara by sheer compassion.

d) Athmanam Aham Srijami :

- I create myself.

Dharma	Adharma
- Elevates man to attain knowledge and liberation.	- Drags man to worldliness and irreligiousness.

Verse 8 : Popular Verse

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādhūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

a) Sishta Rakshanam, Sadunam :

- To protect Dharmic, ethical, moral person.
- Brahmanas teach Dharma is healthy.
- Ruulers, Kshatriyas, protect dharma with the help of rules and regulations.
- When Brahmanas, teachers and Kshatriyas do their duty, dharma will prosper.
- When they fail, Bagawan takes Avatara.

b) Vinasaya Dushcritham :

- To educate and convert Adharmic people.

c) Dharma Samsthapanarthaya :

- Dharma is nature of universe, no created.
- To restore dharma.

d) Sambhavami :

- Bagawan takes innumerable Avataras, Asankhyeya. (22 avataras in Bagawatam in one context).
- Rama taught through living, Krishan through talking.

Verse 9 – 15 :

- Knowledge of Ishvara Avatara.
- Can liberate a person.

Chapter 2 :

- Self realisation leads to realisation.

Chapter 4 :

- God realisation leads to realisation.

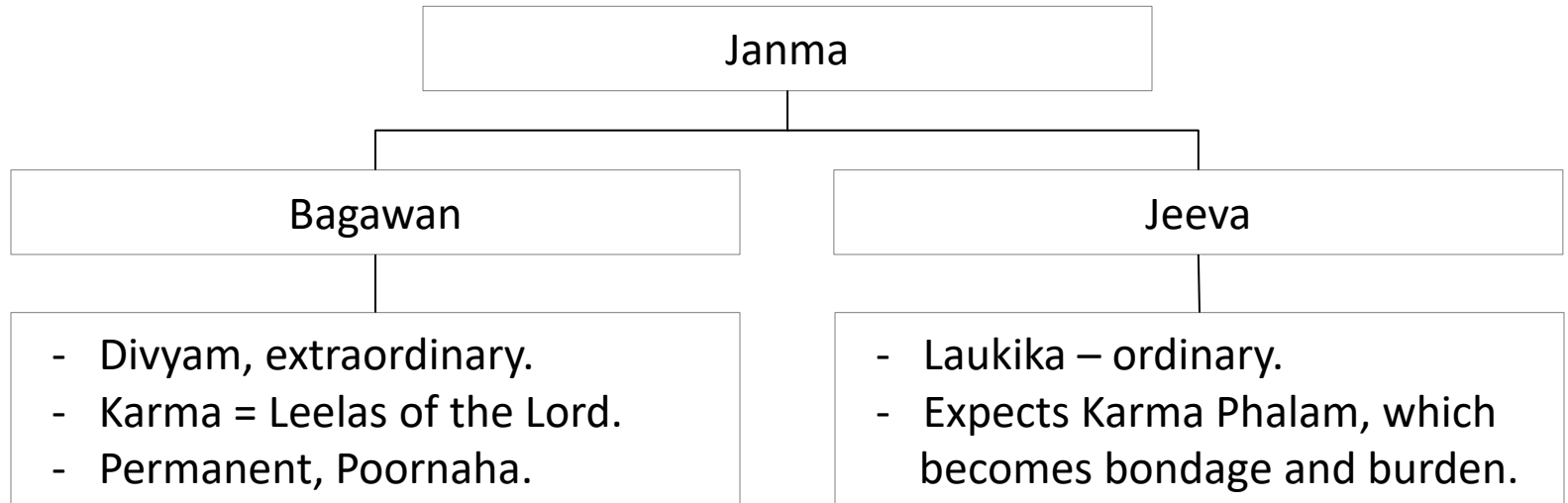
Verse 9 :

जन्म कर्म च मे दिव्यम्
एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म
नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca mē divyam
ēvaṃ yō vētti tattvataḥ |
tyaktvā dēhaṃ punarjanma
naiti māmēti sō'rjuna ||4-9||

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me, O Arjuna. [Chapter 4 – Verse 9]

- One who knows my divine Birth and action, after having abandoned the body, is not born again.



- God realisation = Self realisation.

- God is our real self.
- The true nature is same for Jeevatma (wave) and Paramatma (ocean), which is Sat Chit Ananda Atma (Water).

Wave	Ocean
<ul style="list-style-type: none"> - Small - Effect - Water 	<ul style="list-style-type: none"> - Vast - Cause - Water

Jivatma	Paramatma
<ul style="list-style-type: none"> - Small - Big 	<ul style="list-style-type: none"> - Big - Atma

- Wise person, after death, merges into the Lord, no rebirth, attains oneness with Bhagawan.

Verse 10 :

वीतरागभयक्रोधा
मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा
पूता मद्भावमागताः ॥ ४-१० ॥

vītarāgabhayakrōdhā
manmayā māmupāśritāḥ |
bahavō jñānatapasā
pūtā madbhāvam āgatāḥ ||4-10||

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being. [Chapter 4 – Verse 10]

- Freed from attachment, fear, anger, absorbed in me, purified by fire of knowledge, many have attained my being.
- 2 Stages – Spiritual Journey.

1st Stage :

a) Veeta Raaga Bhaya Krodha :

- Free from attachment, fear, anger.
- Ishvara alone source of peace, security, happiness, fulfillment.
- Everything in creation is perishable, unpredictable, uncontrollable, unsustainable.
- Pray to Rama, Krishna, Ganesha, God with form.

2nd Stage :

- By Jnana Yoga transcend form.

b) Mam Upasritha :

- Absorbed in the Lord.

c) Jnana Tapas Pootah :

- Purified, come to Jnana Yoga.

d) Madbhavam Aagatha :

- On enquiry into God, they realise Gods nature and their nature is the same.
- (Wave and ocean one water alone).
- Jiva and Paramatma one Chaitanya Atma.

Verse 11 :

ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā mām prapadyantē
tāmstathaiva bhajāmyaham |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 4-11 ||

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

- In whatever way men approach me, I reward them.

a) Ye Yathaa mam Prapadyante :

- With whatever desire people come to me.

b) Team Tatha Eva Aham Bhajami tan :

- That desire alone I can fulfill.

c) Mama Vartma Anuvartante manushya Partha Sarva Shaha :

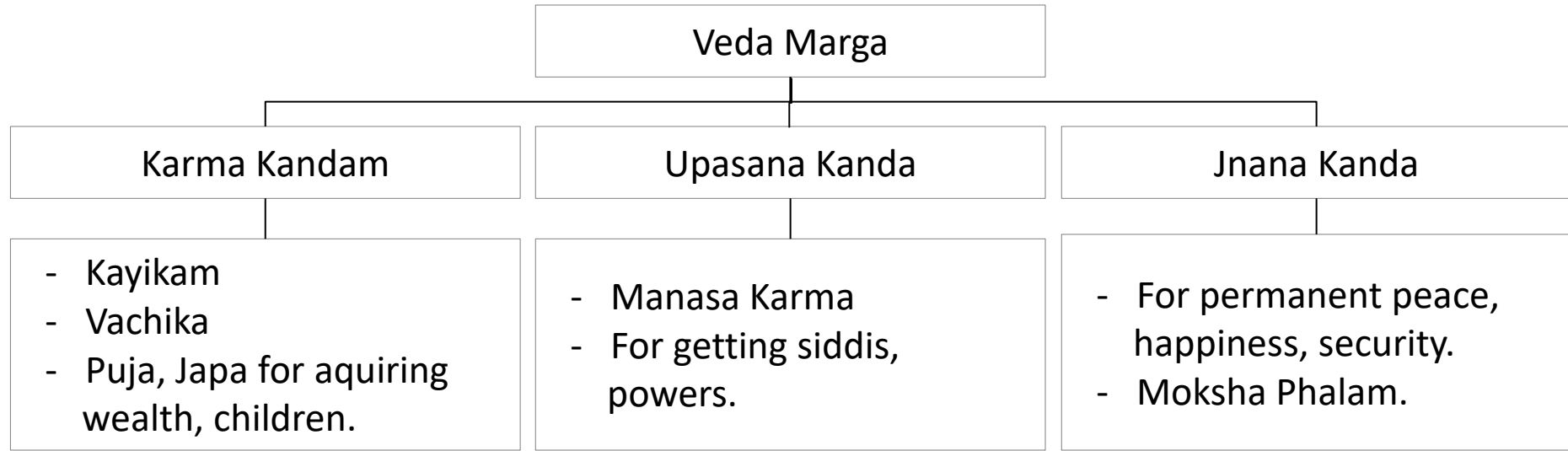
- People are using my law of Karma.
- I give result according to the law.

Verse 12 :

काङ्क्षन्तः कर्मणां सिद्धिं
यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके
सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

kāṅkṣantaḥ karmaṇām siddhiṃ
yajanta iha dēvatāḥ |
kṣipraṃ hi mānuṣē lōkē
siddhirbhavati karmajā || 4-12 ||

They, who long for satisfaction from actions in this world, make sacrifices to the gods, because satisfaction is quickly obtained from actions in the world of objects. [Chapter 4 – Verse 12]



- In each higher Loka, superior environment, body, sense pleasures available.
- Prayer should be followed by appropriate Karma, Upasana.
- Karma Phalam (Allopathy) is quicker than Jnana Phalam (Ayurveda).
- People are carried away by Rituals, Pujas in Deva Yagna to get particular result.

Verse 13 – 15 :

- 4 grades of people.

Verse 13 :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- Four fold groups have been created by me according to Guna and Karma.

Types of Society

Guna Varna

- Svabava, personality wise, gunawise.
- Horizontal classification.

Ashrama

- Stage of life.
- Vertical classification.

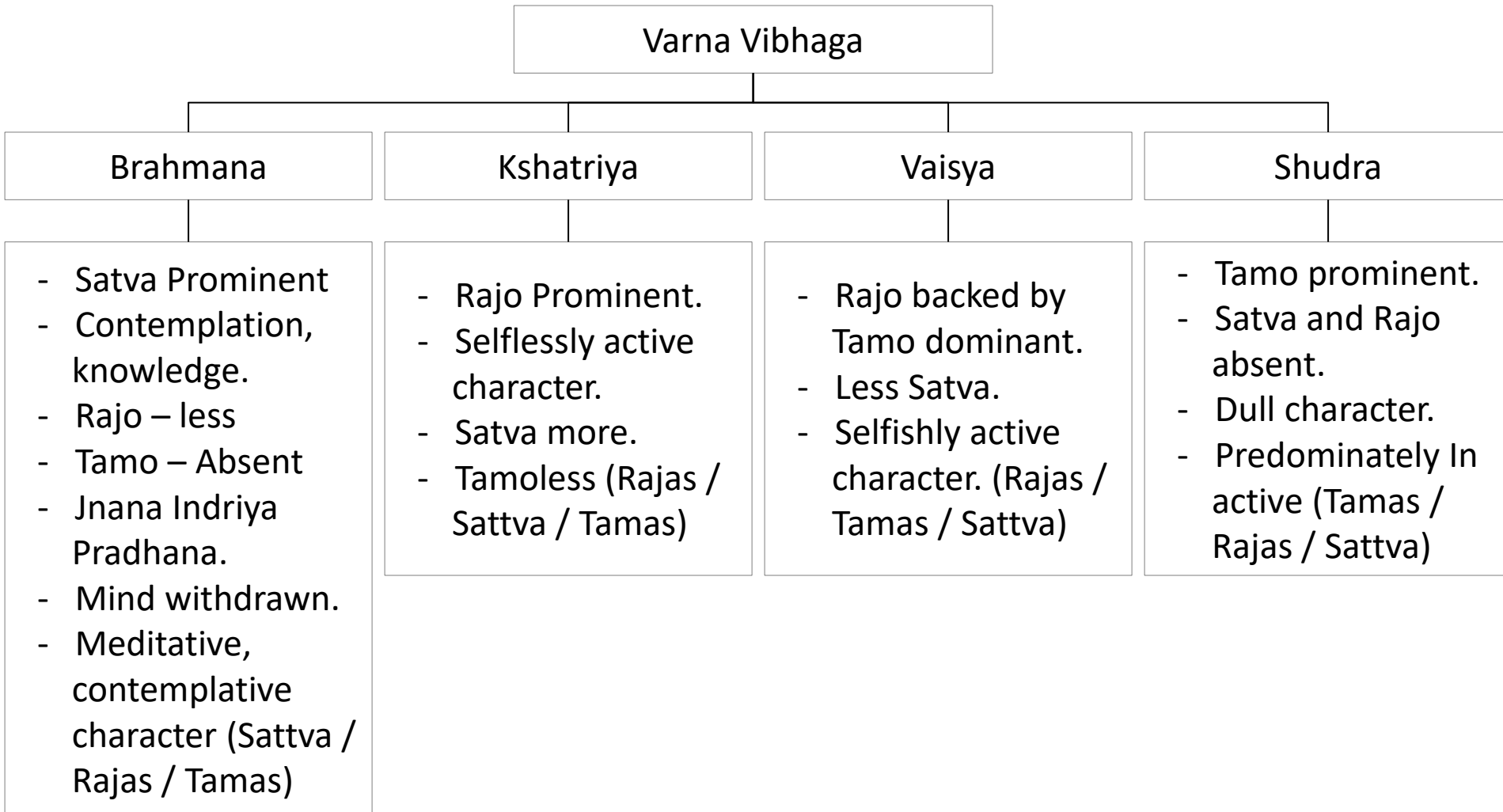
Karma Varna

- Professionwise

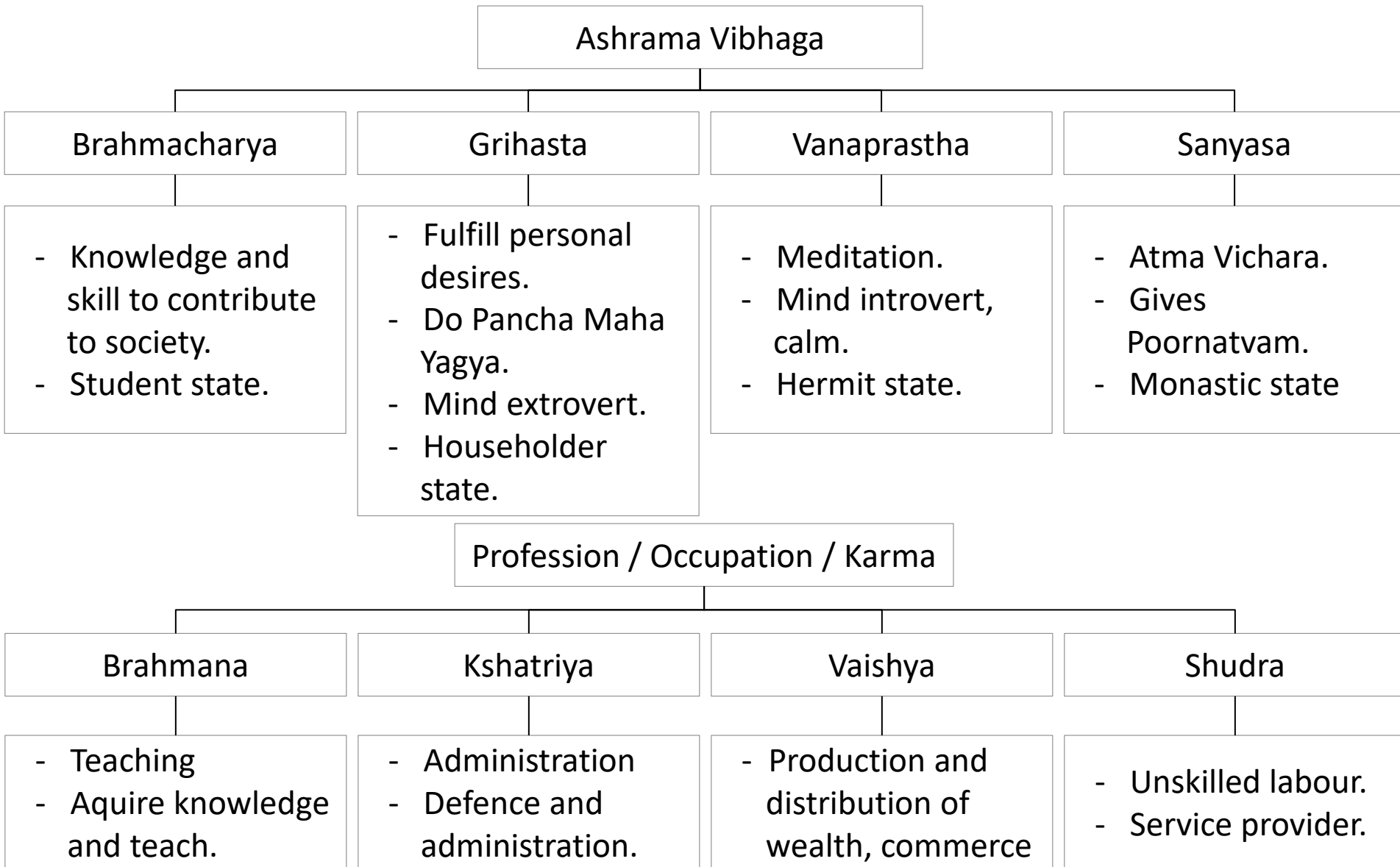
Jathi Varna

- Brithwise all equal.

Guna – Gvabhava – Character – for society's growth



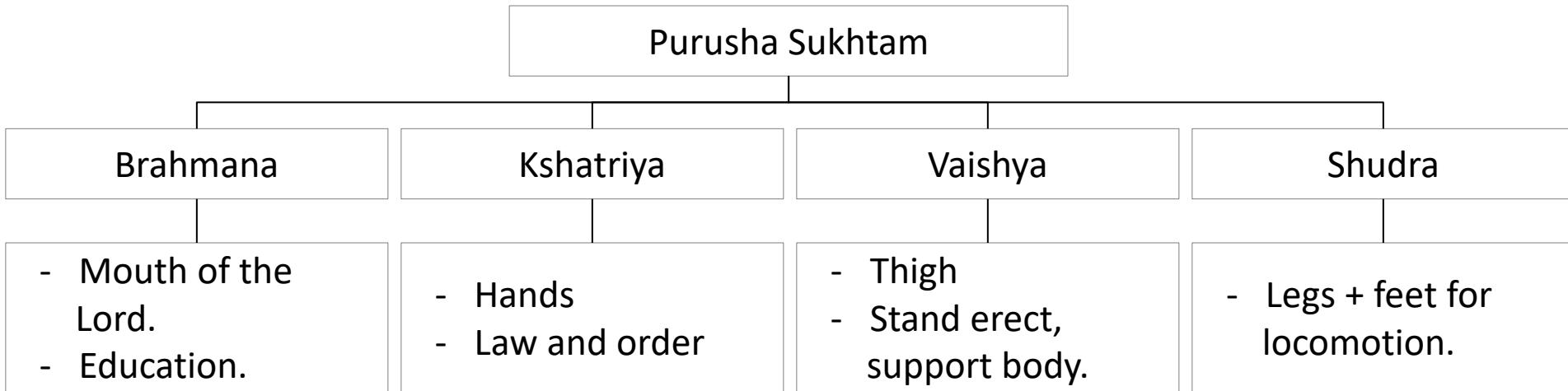
Stages of life for individuals growth



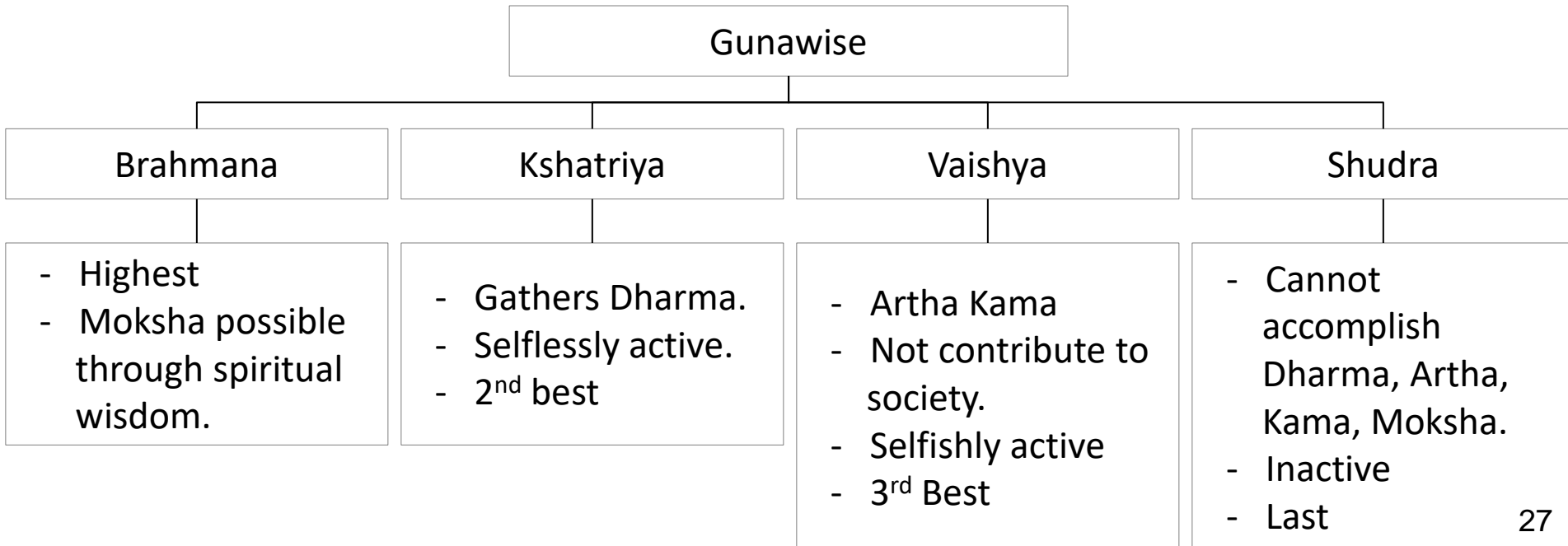
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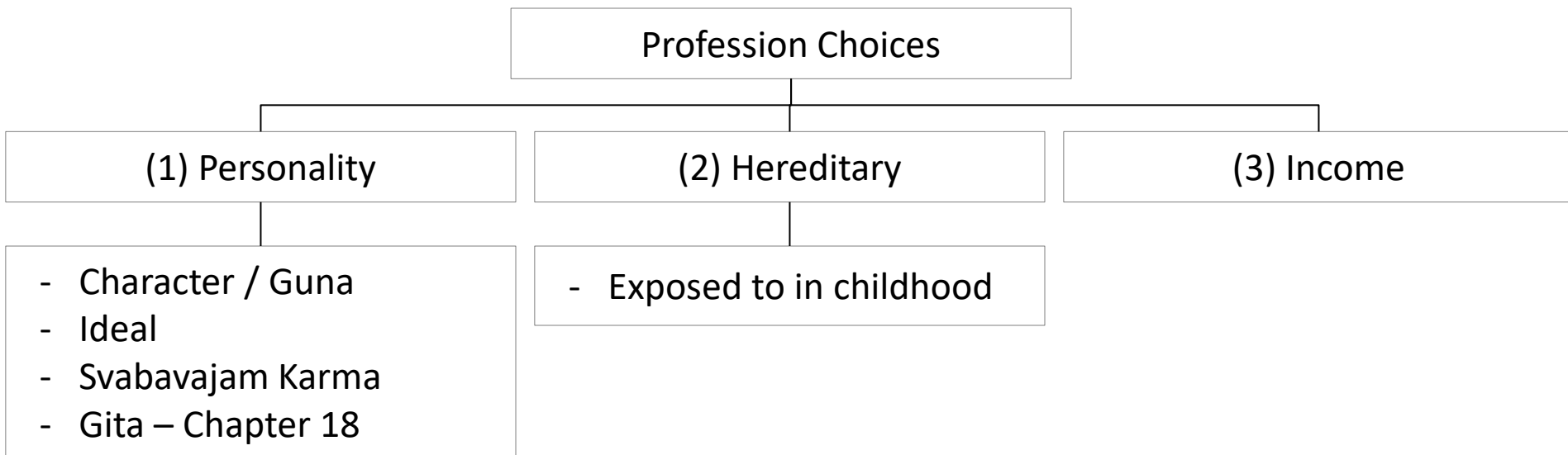
- All professions equally important.

- No gradation in Varna, all equal, no superior-inferior.



- Everyone has to come to Satva Pradhana Brahmana Guna to get Moksha.
- Gunawise there is difference and gradation.





Note :

- Choose based on Guna based, hereditary based.

a) Chaturvarnyam Maya Srishtam :

- Varna Ashrama System created by me for all human beings to work in a co-operative manner.

b) Mam Tasya Karamviddhi :

- W.r.t. Body / Mind / Intellect, I am Karta.

c) Mama Akartaram Atamanam Viddhi :

- I know I am neither the active body or mind, I am Atma (Chapter 2 – Verse 12 – 25).
- By knowing lord has lower and higher nature, we will have knowledge of our own Karta, Akarta Nature.

Verse 14 :

न मां कर्माणि लिम्पन्ति
न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na māṁ karmāṇi limpanti
na mē karmaphalē sprhā |
iti māṁ yō'bhijānāti
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Verse 14]

- Actions do not taint me nor do I have desires for the fruits of actions.
- He who knows me thus is not bound by actions.

a) Mam Karmani na Limpanthi :

- Actions of my body do not produce Karma Phalam.

b) Na me Karma Phale Spriha :

- I am not connected with karma Phalam. Why?
- I am Atma, akarta, Abokta.
- When this knowledge is not there, I commit the mistake like in dream.

c) Iti Yaha mam Abhijaanati :

- I am someone different than the body.

d) Saha karma Bhihi na Badyate :

- Is no more bound by Karma.

Verse 15 :

एवं ज्ञात्वा कृतं कर्म
पूर्वरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma
pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāt tvam
pūrvaiḥ pūrvataram kṛtam || 4-15 ||

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

- You perform action like seekers in the past who also performed actions with Jnanam.

a) Evam Jnaatwa :

- Body is a Vesham, role, taken temporarily, life is a drama.
- Having known body is temporary Vesham, I am someone different from body.

b) Karma Kritham :

- Discharge your duty.

c) Purvaihi :

- Your forefathers.

d) Mumukshubhi :

- Seekers of freedom.

e) Tasmāt Tvam Kuru Karma Eva :

- You have to do duty and fight.

Verse 16 – 22 :

- Philosophy of action.
- Central theme of 4th Chapter.

Verse 16 :

किं कर्म किमकर्मेति
कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

kiṁ karma kimakarmēti
kavayō'pyatra mōhitāḥ |
tattē karma pravakṣyāmi
yajjñātvā mōkṣyasē'śubhāt || 4-16 ||

What is action? What is inaction? As to this, even the wise are deluded. Therefore, I shall teach you action (the nature of action and inaction), knowing which, you shall be liberated from the evil (of samsara – the wheel of birth and death). [Chapter 4 – Verse 16]

- I am Karta who existed before body arrived.
- Karma, karma Phalam, Karta, Punarapi Jnanam, Maranam mystery.
- How first Karta came?
- You will understand this only after you know the real nature of Karta and its support the Adhishtanam, Atma.
- Atma is behind the Karta always.

a) Kavayah Api Mohitah :

- Great scholars confused.

b) Kim Karma, Kim Akarma :

- What is action, inaction.

c) Tat, Aham Karma Pravakshyami :

- I shall teach you truth of Karta.

d) Yet Jnatva, Ashubhat Mokshyase :

- By knowing this you will be free from Samsara and conflict.

Verse 17 :

कर्मणो ह्यपि बोद्धव्यं
बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं
गहना कर्मणो गतिः ॥ ४-१७ ॥

karmaṇō hyapi bōddhavyaṁ
bōddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca bōddhavyaṁ
gahanā karmaṇō gatiḥ ||4-17||

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 17]

Actions

- Prescribed
- Known

- Vikarma
- Prohibited
- Shown

- Inaction
- Known

a) Karmanaha Svarupam api boddhavyam :

- True nature of action should be known.

b) Vikarmanah Swarupam api boddhavyam :

- Wrong actions, Papa Karma should be understood.

c) Akarmanah Cha :

- Actionlessness should also be known.

d) Karmanah Gatih Gahanah :

- Truth behind Karma is subtle and deep.
- For understanding action, you need spiritual knowledge.

Verse 18 :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

Action and Inaction :

- Knotty sloka – Very important verse.
- One who sees inaction in action and action in inaction is wise among men.
- Comprehensive knowledge of Karma requires knowledge of Karta, the doer, the force behind the action.
- Karma Jnanam requires Kartru Jnanam.



Atma	Ahamkara
<ul style="list-style-type: none"> - Ever Akarta, Abokta. - Free from Karma Phalam. - Higher nature 	<ul style="list-style-type: none"> - Ever Karta, Bokta. - Reaper of Karma Phalam. - Lower nature.

- One who knows difference between Atma and Ahamkara is wise person.

Atma	Body / Mind
<ul style="list-style-type: none"> - Invisible spirit - Blesses everybody. - Remember 5 points – not part, independent, not limited, survives, beyond transaction. 	<ul style="list-style-type: none"> - Made of inert matter. - Capable of borrowing consciousness, reflecting consciousness, and become sentient (like moon borrowing light from sun).

Nityaha	Eternal
Satyaha	Independently Existent
Sarvagatah	All pervading
Nirvikaraha	Without Change / Modification

Atma :

- Akarta, Abokta – No Punya Papa Phalam.

Body – Mind :

- Body mind complex becomes sentient entity called - Ahamkara, the ego, Jiva.
- Becomes karta, Bokta.

- Through action gets Punya, Papam.
- After death, body is disposed off, mind with reflected consciousness called Ahamkara.
- Every human, plant, animal is mixture of Atma and Anatma.
- These two can't be physically separated but can be understood.
- After understanding, shift attention from Ahamkara I – to Atma – I.
- Learn to remain as Atma I and accept problems of Ahamkara I because they are choiceless situation.
- Real I – free from all actions.
- Even when I am involved in all actions, I am the actionless Atma – this is called Atma Jnanam.

a) Karmani Akarma Ya Pasyet :

- Even when the body mind complex Ahamkara is involved in all actions, the wise person says – I – the Atma am free from Karma.
- In the action of Ahamkara, the wise sees actionlessness of Atma.

b) Akarmani cha Karmayah :

- When a wise sees an actionless man, taking rest, he understands actionlessness of Ahamkara is not real actionless, and it is action going into potential form.
- Akarmani – in the temporary actionless state of Ahamkara, wise sees potential action.
- Actionlessness of Ahamkara is not the real one.
- We have to discover the permanent actionlessness of the Atma which is called Mukthi.

- Let Ahamkara continue in activity, but learn to relax internally in and through the actions of Ahamkara.
- That internal leisure amidst activity is the wisdom.
- Discovering internal freedom of Atma in transactions is wisdom.

c) Sah buddhiman Manushyeshu :

- The knower of Atma is a wise person who will know the truth of Kartha, Karma, Karma Phalam.
- The idea of Agency – I am the doer binds a man to worldliness.
- This is inaction in action.
- If a man doesn't act but goes on thinking of actions and that he is their doer, he is ever doing actions.
- This is action in inaction.

d) Sa Yuktheh :

- A person who discovers freedom amidst responsibility is the real free and wise man.
- He alone is real Yogi.

e) Kritsna Karmakrith :

- One who has completed all his duties of life – figurative.
- The peace one would have after completing all the duties is that peace which Jnani has discovered in the present through knowledge.
- Such a person is a man of fulfillment and inner relaxation.

Verse 19 :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

- Verse 19 – 24 = Elaboration of Verse 18.
- Man of wisdom is devoid of all desires and purpose and his actions have been burnt by the fire of knowledge.
- He has inner stability leading to peace of mind, holds to Atma as his real nature and not Ahamkara.

a) Sarve Samarambaha :

- Involved in activity, Sanyasa not required.

b) Kama Sankalpa Varjita :

- For stability do not depend on Karma or Karma Phalam, Which are unstable by nature and can bind a person.

c) Jnana Agni Dhagdha Karmanam :

- Karmas do not create bondage, anxiety, stress, pressure in him when results are unfavourable.
- Roasted seeds can't germinate.
- Resilient mind.

d) Budhah Panditam Aahu :

- Is a wise person.

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Verse 20 :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

Grihasta Jnani :

- Jnani Abandons attachment to the fruit of action, ever content, depending on nothing, he does not do anything even though engaged in activity.
- At Ahamkara level never perfect, Grow, contribute, withdraw.
- Enjoys ever existing perfection at Atma level.

a) Nitya Triptaha :

- Ever fulfilled in his real nature, satisfied with himself.

b) Nirasrayah :

- Knows I am Atma and I sustain the whole world.

c) Karma Phala Aasangam Tyaktva :

- Does not connect to Karma Phalam that comes to him.
- Success and failures have nothing to do with ones self worth. This discovery is the real success in life.

d) Sah karmani Abhipravartah :

- That person is involved in many activities in a relaxed manner.

e) Na Eva Kinchit Karoti Sah :

- Uninvolved in all of them, at rest and peace with himself.
- In spite of external activities has inner peace.

Verse 21 :

निराशीर्यतचित्तात्मा
त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā
tyaktasarvaparigrahaḥ ।
śārīraṁ kēvalaṁ karma
kurvannapnōti kilbiṣam || 4-21 ||

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

Sanyasi Jnani :

- Without hope and with mind self controlled, Abandoning greed, doing merely - Body action.

a) Niraasih :

- Without desires of the world.

b) Tyaktha Sarva Parigraha :

- Give up relations, rituals, sacred thread, Gayithri Mantra.

c) Yata Chit Atma :

- Has physical, mental discipline.

d) Saariram Karma :

- Does minimum Karma to take care of the body property of the lord till Prarabdam is exhausted.

e) Kilbisham na Apnothi :

- Such a person does not incur Punyam or Papam.

Verse 22 :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ
dvandvātītō vimatsaraḥ ।
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

a) Yadricha Labha Santushtah :

- Having given up responsibilities and duties, he cannot claim any rights, takes whatever happens due to Prarabdha.

b) Dvanda Atitah :

- Does not react to opposite experiences.

c) Vimatsara :

- Beyond rivalry and competition.

d) Samah :

- Equanimous.

e) Siddhau Cha Asiddhau :

- In success and failure.

f) Krithva Api na Nibadhyate :

- Sanyasi not bound by any activity.

Verse 22 – 33 :

- Varieties of Sacrifices.

Verse 23 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

Grihasta Jnani :

- **For one who is :**
 - a) Without attachment.
 - b) Liberated.
 - c) Mind is established in Jnanam.
 - d) Works for Gods sake.
- For him actions are dissolved, no Punya Papam.
- Secret of action revealed.

a) Gatasangasya Mukstasya Jnana Vasthita Chetasah – Grihasthasya :

- Abides in knowledge about higher nature for security and Poornatvam.
- Atma is his anchor, like chain in the banks of Ganges in hardwar.
- Until we discover the Atma, Bagawan is the Anchor.
- Caring is love, dependence is attachment.
- Care for all, depend on stable Atma.

b) Mukstasya :

- Does not depend emotionally on unstable factors in creation.

c) Gatasangah :

- No attachment.

d) Yajnaya Acharatha Karma :

- Does all actions as his duty as per designation in society.

f) Samagram Pravileeyate :

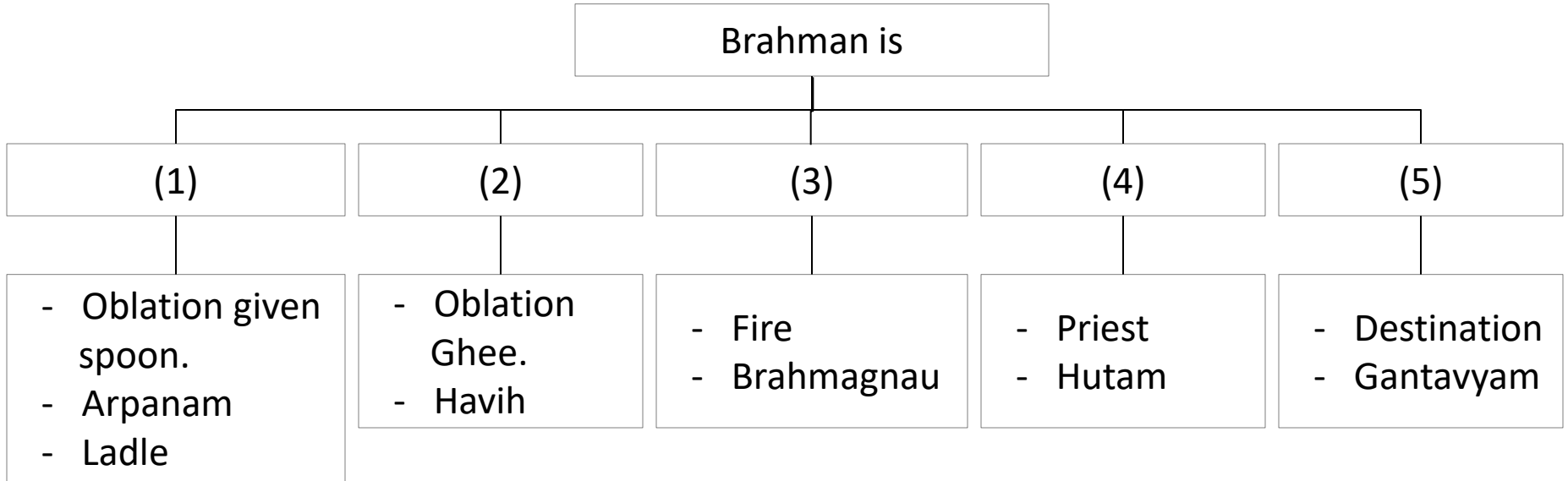
- Karmas do not produce any bondage, no Punya Papam.

Verse 24 :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]



- **Highest truth given in this verse :**

- Brahma Satyam
- Jagan Mithya
- Jeevo Brahmaiva Naa Paraha.

a) No spoon separate from the cause Brahman.

b) Havih :

- Oblation is Brahman.

c) Brahmagnou :

- Fire is Brahman.

d) Brahmana Hutam :

- Priest – is Brahman.

e) Brahma eva Gantavyam :

- Brahman alone is destination, goal.
- Benefit from action is Brahman.

f) Brahma karma Samadhina :

- Jnani sees Brahman in all actions.
- Sarvatra Brahma Darshinam.
- No other world other than Brahman.
- Hence Advaitam.
- Idea of instrument, accessories of action, result of action – all melt away into Brahman.

Verse 25 :

दैवमेवापरे यज्ञं
योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam
yōginaḥ paryupāsatē |
brahmāgnāvaparē yajñam
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna). [Chapter 4 – Verse 25]

Verse 25 – 34 : Yagyas

- Atma Jnanam is a subtle subject and requires 12 yagyas to prepare the mind.

Yagnah :

- Worship of the Lord, Sadhanas, Disciplines, in atmosphere of Bakthi.
- Self knowledge – is a form of Yagya called Jnana Yagya.
- In the higher I Paramatma, lower I – finite Jeevatma, Ahamkara I is dissolved.
- This is the ultimate Yagya, 11 Yagyas are stepping stones to achieve this.

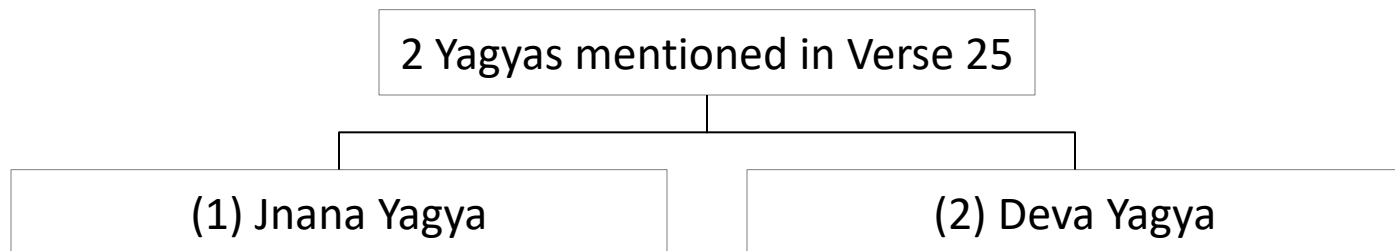
a) Brahma Agnau :

- Paramatma is Homa Kunda where vedic rituals are dissolved.
- Oblation is I the ego, the individuality, small I.

- Jivatma is a separate entity now because of ignorance.
- Paramatma is the Brahma Agni.

b) Yajna Juhati :

- By himself offered.
- Like prostration in temple.
- **9 forms of Bakthi :**
 - i. Sravanam
 - ii. Kirthanam
 - iii. Vishno Smaranam
 - iv. Pada Sevanam
 - v. Archanam
 - vi. Vandanam
 - vii. Dasyam
 - viii. Sakhyam
 - ix. Atma Nivedhanam → Self merges.

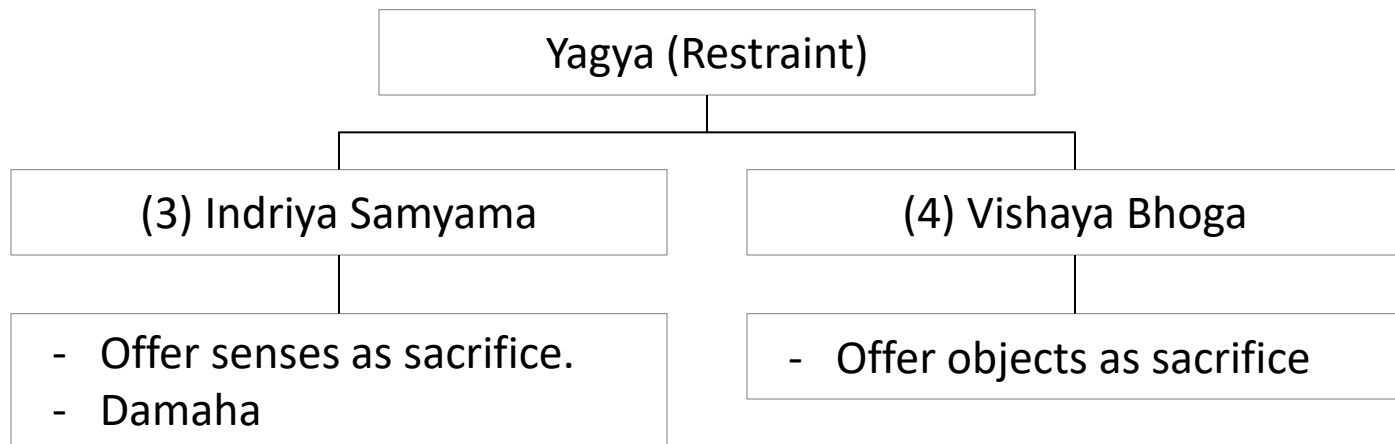


Verse 26 :

श्रोत्रादीनीन्द्रियाण्यन्ये
संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये
इन्द्रियाग्निषु जुह्वति ॥ ४-२६ ॥

śrōtrādīnīndriyāṇyanyē
saṃyamāgniṣu juhvati |
śabdādīn viṣayānanye
indriyāgniṣu juhvati || 4-26 ||

Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of senses as sacrifice in the fires of the senses. [Chapter 4 – Verse 26]



3) Indriya Samyama :

- For all activities we have to use body, mind, and sense organs as instrument.
- They should be kept in fit condition.
- Scriptures prescribe mastery of instruments.



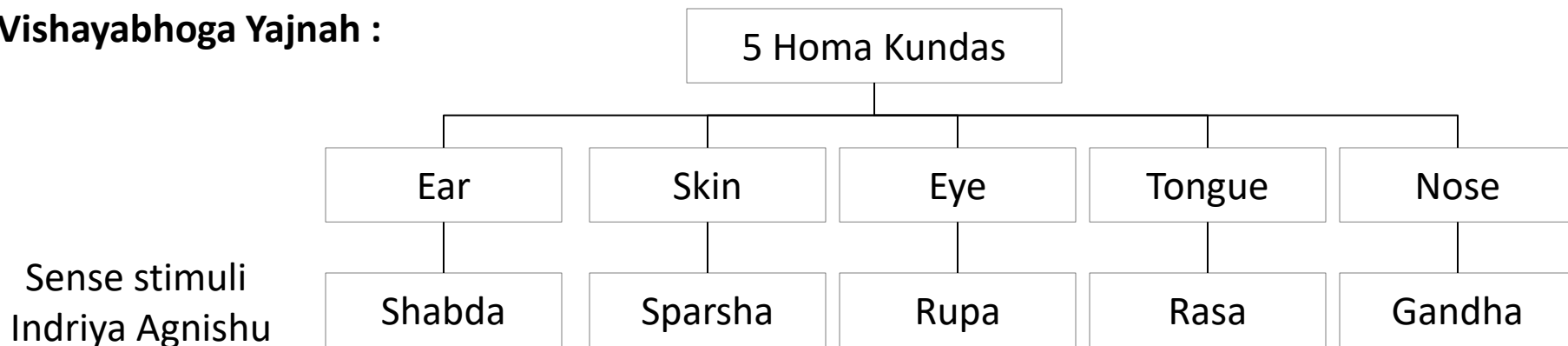
a) Anye Srotradini Indriyani Samyama :

- Some dissolve their sense organs of hearing, speech, etc., in the fire of sensory discipline.

b) Juhvati :

- Offer.

4) Vishayabhoga Yajnah :



- Through sense organs, 5 fold sensory oblations are offered to the Lord.

Verse 27 :

सर्वाणीन्द्रियकर्माणि
प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ
जुह्वति ज्ञानदीपिते ॥ ४-२७ ॥

sarvāṇīndriyakarmāṇi
prāṇakarmāṇi cāparē |
ātmasaṁyamayōgāgnau
juhvati jñānadīpitē || 4-27 ||

Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the yoga of self-restraint, kindled by knowledge. [Chapter 4 – Verse 27]

5) Atma Samyamayagya :

- Mano Nigraha.
- Sama Yajna
- Mind mastery subtle, internal instrument.
- Control organs of action.
- Karma Indriya Samyama.

a) Atma Samyama Yoga :

- Here Atma means mind, Samyama = Discipline, Yoga = Exercise.
- Discipline thoughts.

b) Sarvani Indriya Karmani, Prana Karmani :

- Jnana Indriyas and karma Indriyas are controlled with the help of mind.
- Oblations – Juhvati – offering.



10 Sense Organs – Sensory indulgence.



Homa Kunda of Mind control (Self restrain)

c) Jnana Deepita :

- Control because of ones own conviction not compulsion.

Verse 28 :

द्रव्ययज्ञास्तपोयज्ञाः
योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ
yōgayajñāstathā'parē |
svādhyāyajñānayajñāśca
yatayaḥ saṁśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

Yagyas

(6) Dravya Yagya

(7) Tapo

(8) Yoga

(9) Svadhya

(10) Jnana

- Material offered in Puja to serve the universe.

- Vratam
- Denial of luxury, comfort.
- Pain involved

Tapas :

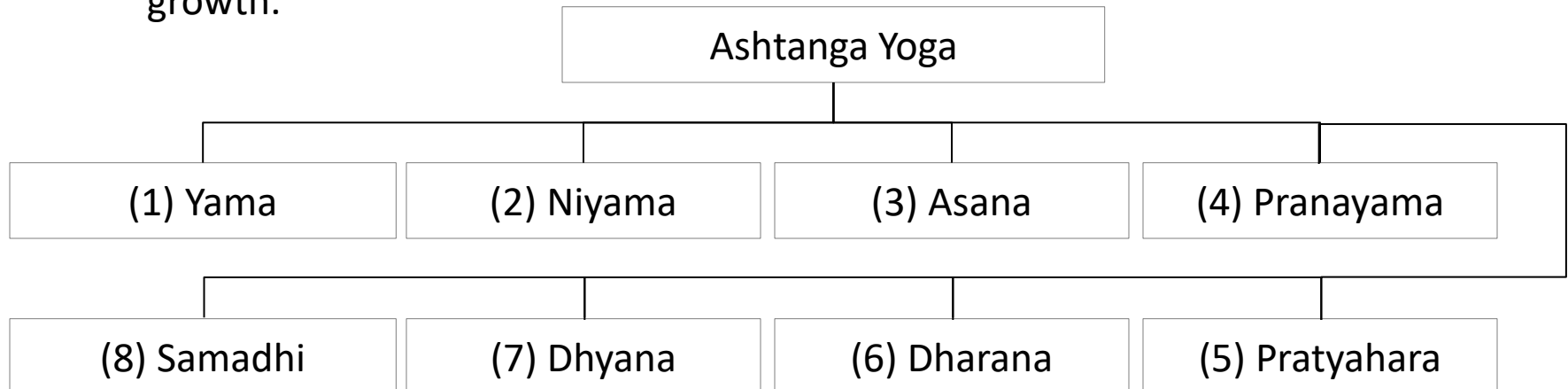
- Willful self denial to establish my mastery over sense organs.
- Makes us strong and tougher person to face the situations in the world.
- Capacity to withstand pain increases and anger decreases.
- Increases tolerance.

Yoga :

- For individual integration and spiritual growth.

Tatwa Bodha :

- 5 layers of personality, 5 Kohas – Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya (sub-consciousness or unconscious).
- Person healthy when all 5 layers healthy.
- Every layer influences the other.
- Ashtanga yoga to keep the 5 layers of personality. Healthy, gives material and spiritual growth.



10 commandments
(Character building program)

(1) Yamah (Dont's)

Varjanam (Give up)

a) Himsa :

- Violence physical, verbal, mental.

b) Asatyam :

- Untruth.

c) Steyam :

- Illegitimate wealth.

d) Maithunam :

- Immortal relationships.

e) Parigraha :

- Share excessive wealth.

(2) Niyama (Do's)

Do positively

a) Saucham :

- Purity, cleanliness, orderliness – physical, verbal, mental.

b) Santhoshah :

- Earn more, own less.

c) Tapas :

- Penance, Austerity.

d) Swadyaya :

- Study of scriptures
- Parayanam
- Artha Grahanam

e) Ishvara Pranidhanam :

- Surrender to Lord (Karma Yoga)

3) Asanam :

- Useful for Dhyanam and Pujas.
- For Annamaya Kosha.

4) Pranayama :

- For Pranamaya Kosha.

5) Pratyahara :

- Sensory discipline.
- Damaha.
- One not slave of sense organs.

6) Dharana :

- Manomaya Kosha.
- Fixing mind on chosen subject for a length of time.
- Focusing.

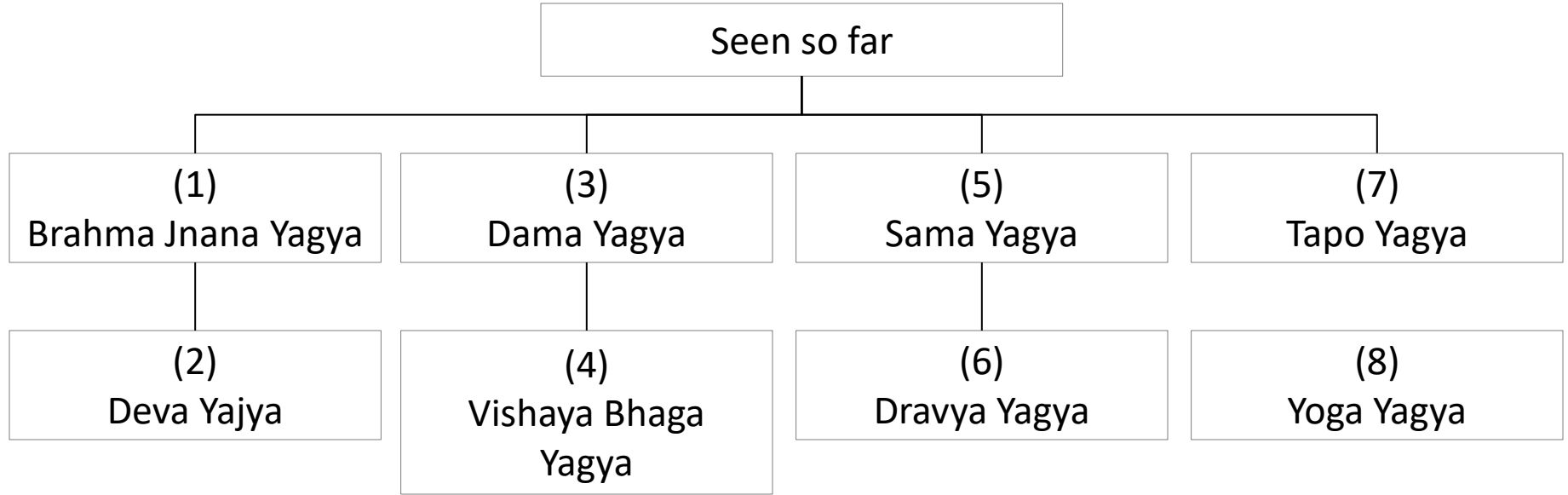
7) Dhyanam :

- Holding mind on chosen object.
- Develop attention span.

8) Samadhi : (Absorption)

- World is dead for me.
- Completely absorbed, become one with the object of meditation, contemplation (Atma).

- Brahma Jnana Yagya (Moksha) – culmination (12th) – 11 Yagyas preparatory disciplines.



9) Swadyaya Yagya :

- Shabda Grahanam – Grasping words of scriptures.

10) Jnana Yagya :

- Artha Grahanam – by veda Bashyam.
- Sanskrit, Vyakaranam (Grammar), Mimamsa (interpretation), Tharka (Reasoning).
- One refines intellect.

Verse 29 :

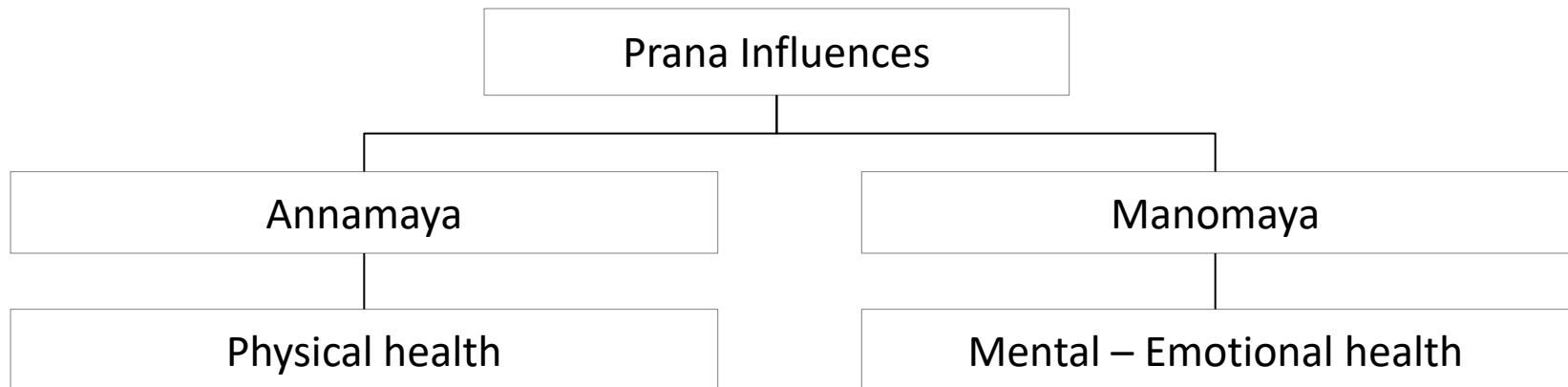
अपाने जुह्वति प्राणं
प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा
प्राणायामपरायणाः ॥ ४-२९ ॥

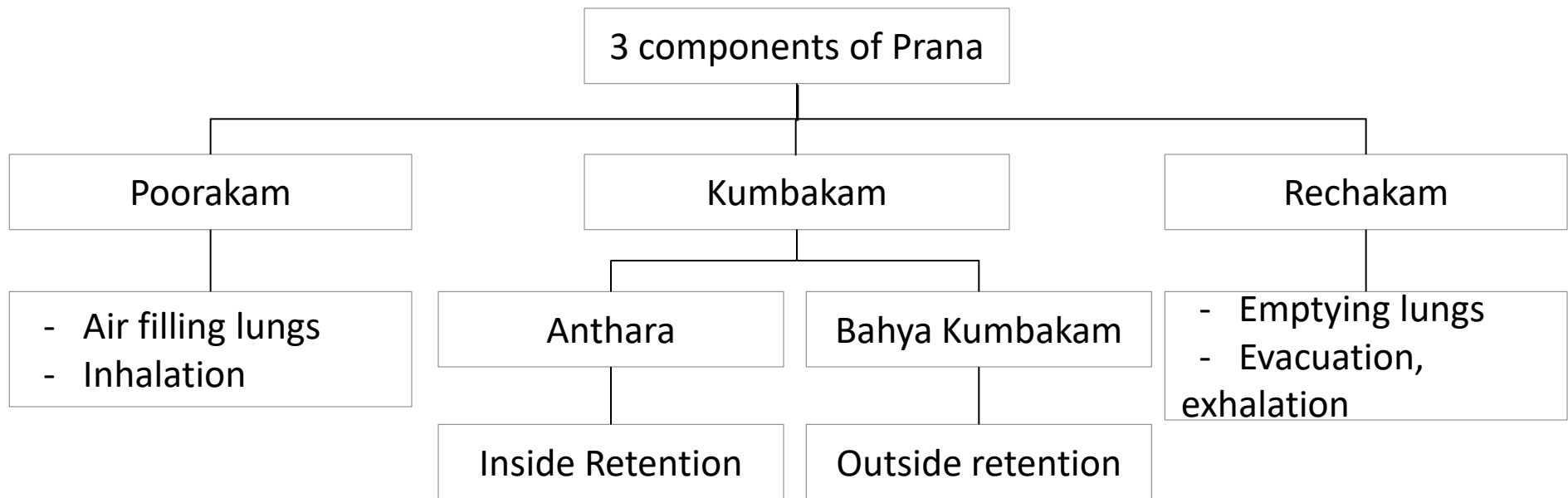
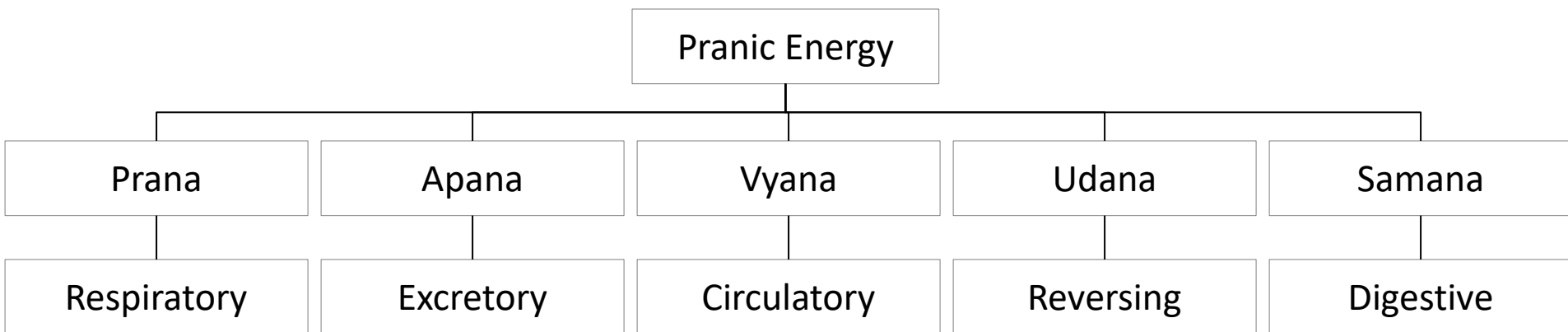
apānē juhvati prāṇaṃ
prāṇē'pānaṃ tathā'parē |
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ ||4-29||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath.
[Chapter 4 – Verse 29]

11) Pranayama Yagya :

- Aayamaha – means regulation.





a) Apne Juhvati Pranam :

- Inhalation.
- When Breathing in, exhalation is offered into the fire of inhalation.
- Exhalation is as though destroyed.

- Apana – refers to inhalation of Prana.
- Athogamanavan vayu.
- Vayu goes down from nostril to lungs.
- Prana here means exhalation.
- Prak Gamana Vayu – it goes out in front of you.

b) Prana Apanam Thatapare :

- Some offer inhalation into exhalation fire.

c) Prana Apana Gati Ruddva :

- Some stop inhalation and exhalation, hold.
- Kumbaka Pranayama.
- One can specialise on Poorakam, Rechakam, Kumbakam.
- Pranayama also prescribed as Prayashchittam for some Papams.

Verse 30 :

अपरे नियताहाराः
प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदः
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ
prāṇān prāṇēṣu juhvati |
sarvē'pyētē yajñavidah
yajñakṣapitakalmaṣāḥ ||4-30||

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

12) Ahara – Niyama Yajna :

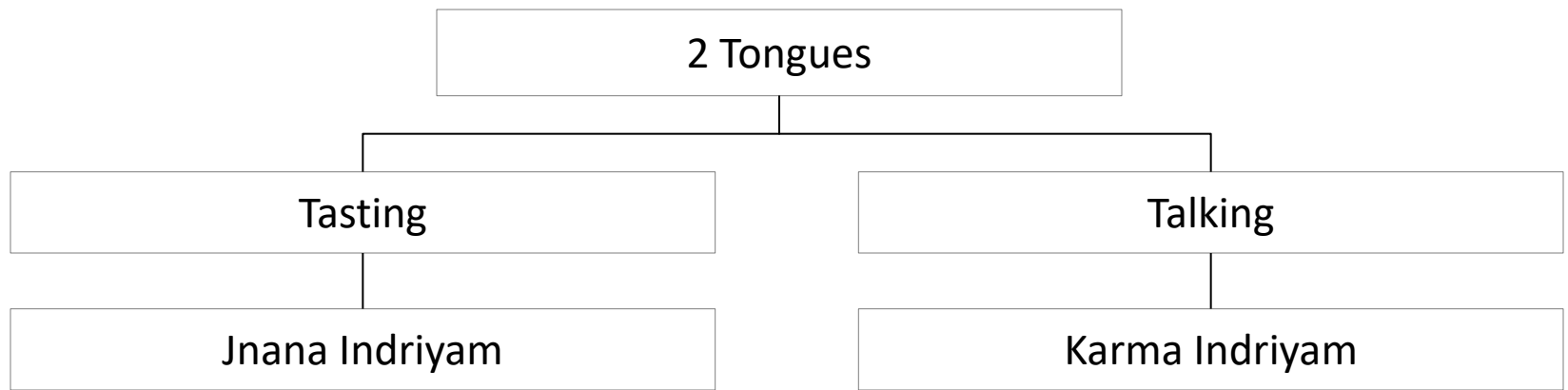
- Dietary discipline.
- Vratams to control the tongue.
- 5th Chapter : Without Ahara Niyama, No meditation possible.

Vivekchoodamani :

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥ 368 ॥

yogasya prathamadvāraṁ vāṇnirodho'parigrahaḥ |
nirāśā ca nirīhā ca nityamekāntaśīlatā || 368||

The first doorways to Yoga consists of: (1) control of speech, (2) non-accumulation of possessions, (3) freedom from expectations, (4) freedom from activity and (5) living always in (inner) solitude. [Verse 368]



a) Apare Niyathahara :

- Some others follow regulation of food.
- Pranamaya Kosha gets disciplined.
- Prana gets fuel through food one eats.

b) Pranam Juhvati Praneshu :

- Indisciplined Prana is offered to disciplined Prana.

c) Sarve Api Ete Yajna Vidah :

- Lord gives choice to select some out of 12 Yagyas.

d) Yajna Kshapita Kalmasah :

- Impurities obstructing spiritual knowledge will go away.

Verse 31 :

यज्ञशिष्टामृतभुजः
यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य
कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñaśiṣṭāmṛtabhujah
yānti brahma sanātanam |
nāyaṁ lōkō'styayajñasya
kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus?
[Chapter 4 – Verse 31]

- By performing sacrifices, they go to eternal Brahman, after getting purification of mind and gaining Atma knowledge.
- One can get better world only by sacrifices.
- One has choice in 11 preparatory Yajnas.
- With regard to Brahma Yajna, no choice.
- Come to Sravanam, Mananam, Nididhyasanam to get Aham Brahma Asi Jnanam.

a) Yajna Sishta Amritha Bhujah :

- One gets Chitta Shuddhi as Yajna Phalam, Amritham, nector.

b) Sanatanam Brahma Yanti :

- They all will attain eternal Brahman.

c) Ayajnasya Purushasya :

- A person who does not follow Yagyas because of his materialistic attitude.,

d) Ayam Lokah Nasti :

- Success not possible in this Loka also.

e) Kutah Anyah :

- Then what to talk of Para Loka Phalam – Dharma and Moksha.

f) Kurusattama :

- Arjuna.

Verse 32 :

एवं बहुविधा यज्ञाः
वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वान्
एवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

ēvaṁ bahuvidhā yajñāḥ
vitatā brahmaṇō mukhē |
karmajān viddhi tān sarvān
ēvaṁ jñātvā vimōkṣyasē || 4-32 ||

Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman),
Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 32]

a) Evam Bahuvidah Yajnaa :

- In this manner 100's of Yajnas mentioned in vedas.

b) Vitata :

- Are spread.

c) Brahmana Mukhe :

- By the Brahmanas.

d) Taan Sarvan Karmajaan Viddhi :

- It is not enough we have the knowledge of these Yajnas.
- Understand role of Karma for Chitta Shudhi.
- After that go to Jnanam for liberation.

Verse 33 :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa |
sarvaṁ karmākhilaṁ pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

- Jnana Yoga – only means of liberation, can't postpone, can't avoid.

a) Paranthapa :

- Hey Arjuna.

b) Jnana Yajna Sreyan :

- Jnana Yoga greatest Sadhana for Moksha.

c) Dravyah Mayat :

- Compared to other Yajnas requiring materials, which are indirect means, this one is directly useful.
- What is Brahma Atma Jnanam?
- Individual self – Jeevatma and Paramatma, universal self are essentially the same, superficially different.

Wave	Ocean
Jiva	Paramatma

- One water
- One Atma

- Jivatma / Paramatma – Aikyam.

d) Sarvam Akilam Karma :

- All Karmas, Sadhanas.

e) Jnane Parisamapyate :

- Culminate in Jivatma / Paramatma Aikya Jnanam.

Verse 34 – 39 :

- Jnanam is superior to Karma.

Verse 34 :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Vedanta is spiritual knowledge, not material, hence Guru required.
- Purnamadha... requires Guru's explanation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Isavasya Upanishad, every verse confusing – cross mortality through ignorance.

a) Tat Viddhi :

- May you know Brahmatma through Guru who represents the teaching.

b) Pranipatena :

- Do prostration, Namaskara.

c) Pariprasnena :

- Express desire to acquire teaching.

d) Sevaya :

- Worship and serve the Guru.

e) Jnaninah :

- Wise person.,

f) Upadekshyanti :

- Will teach.

g) Te :

- To you.

h) Tattva Darshinah :

- Aparoksha Jnanam :
Un shaken clear knowledge, Aham Brahma Asmi.
- Jivatma / Paramatma Aikya Jnani.
- Should have skill to communicate.
- Atma Jnanam subjective Jnanam.

Keno Upanishad :

- I know the Atma, not that I know, I know that I don't know.
- Should know Atma without identification, objectification, by Adhyaropa Apavada Nyaya.

Verse 35 :

यज्ज्ञात्वा न पुनर्मोहम्
एवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण
द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yajjñātvā na punarmōham
ēvaṃ yāsyasi pāṇḍava |
yēna bhūtānyaśēṣēṇa
drakṣyasyātmanyathō mayi || 4-35 ||

Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

Sarva Moha Nasha + Aikyam :

Jnana Phalam (Verse 35, 36, 37)

4 Angles

(1) Jivatma / Paramatma Aikyam =
Moksha

- Verse 35
- Whole universe is the self.
- Jnani is Paramatma
- Universe rests on Paramatma
- Vishwadharam

(2) Sarva Moha Nasha

- Destruction of all conflicts in life.
- Verse 35

(3) Sarva Karma Nasha

- Verse 36

(4) Sarva Karma Nasha

- Verse 37

- Samsara is experienced at intellectual level, emotional and intellectual pain.
- Conflict is due to attachment, subjectivity of the situation.
- By Atma Jnanam, Raaga – Dvesha comes down, one sees everything objectively.
- Jnani sets aside Ahamkara + Prarabda, has Sakshi Bhava.

a) Ye Jnatva :

- With Atma Jnanam.

b) Yevam :

- Will not have conflict as you have now.

3rd Benefit : Papa Nasha

- Negative result born out of wrong actions.
- I have Papam as Kartha, doer of action.
- Animals act by instinct, don't acquire Papam.
- With freewill we take responsibility of action.
- Prayaschitta Karma, atonement can't get rid of all Papams.
- Jivatma / Paramatma Aikya Jnanam alone destroys all Papams (only Remedy).

Verse 36 :

अपि चेदसि पापेभ्यः
सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव
वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cēdasi pāpēbhyaḥ
sarvēbhyaḥ pāpakṛttamaḥ ।
sarvaṃ jñānaplavēnaiva
vr̥jinaṃ santariṣyasi || 4-36 ||

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge.
[Chapter 4 – Verse 36]

Sarva Papa Nasha By Jnanam :

- Even if you are the worst sinner, you will cross over the entire ocean of Samsara by the boat of Jnanam.
- Destiny is not uniform because it is the result of ones own past Karma.
- Sinful actions are varied, destiny also varies in quality and quantity.

a) Abhi Chetasi Papebyah :

- Suppose a person has done Pancha Maha Papams in previous Birth.

b) Jnana Plavena :

- There is a special Jnanam boat to cross the ocean of Papams.

Verse 37 :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

4th Benefit :

Sarva Karma Nasha – Jnana Phalam :

- Punyam also cause of Janma, makes us travel from birth to birth.
- Punyam gives pleasure and pleasure withdrawn gives pain,.
- Punyam gives pain when it leaves, golden shackle.

Jnanam Destroys	Fire Destroys
Good / Bad – Karma – Fuel	Fuel – Wood / Other objects

a) Agni :

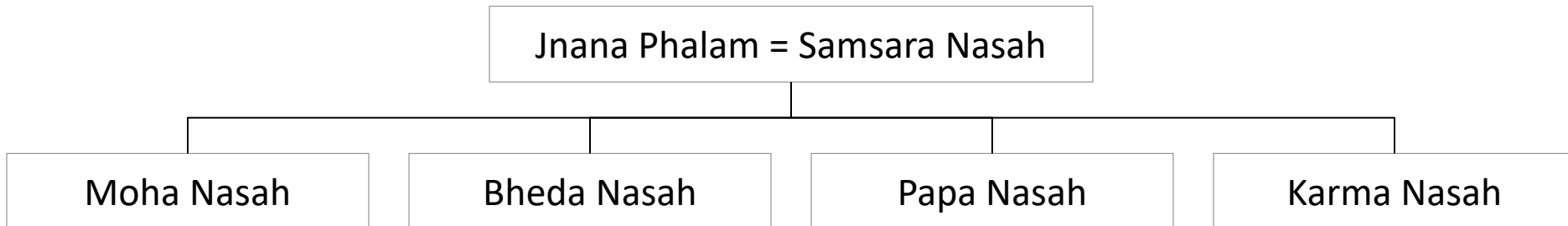
- Conflagration.

b) Yethamsi Bhasma Kurute :

- Burns down all inflammable materials to ashes.
- We wear Vibhuti to symbolise the destruction of all Punya Papa Karmas – Prarabda, Sanchita, Agami through the fire of Jnanam.
- Fire can't burn the Ash remaining in the end.
- Ashes = Ultimate reality, Brahman.
- Small fire can't destroy big objects.
- Big fire has to be started by Sravanam and kindled by Mananam and Nididhyasanam.
- Knowledge, Prajna is converted to Nishta, Sthiraprajna.
- Then Jnanam destroys all crisis in life.

c) Samiddah Agni :

- Well kindled fire.



Verse 38 :

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśam
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

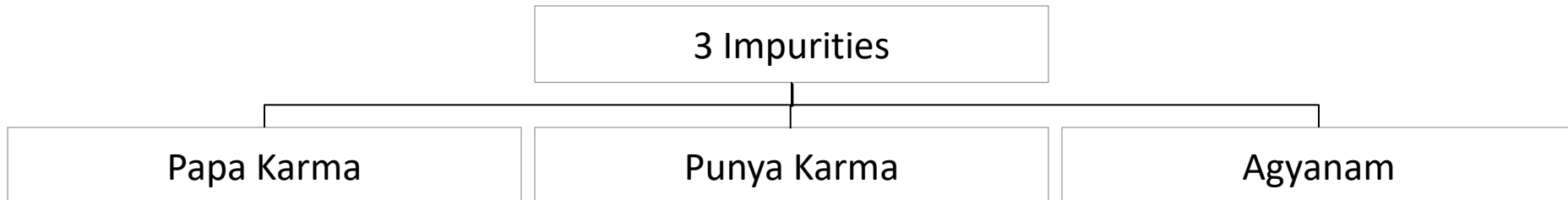
Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

Verse 38 – 42 :

Glory of Jnanam and qualifications to aquire Jnanam :

a) Jnanena Sadrusam Pavitram iha Vidyate :

- Atma Jnanam is holy because it purifies the mind.
- Internal Purification like chanting gods name, dip in Ganges.
- What impurities cause Samsara ?



- Ordinary purifiers can only reduce or remove Punya papams temporarily.
- Jnanam destroys all 3 simultaneously.

b) Tat Yogasamsiddha Atmani Vindati :

- Prepared person called Yoga Samsiddha – which he gets through Yoga and 12 Sadhanas.
- Karma and Upasana are for preparation in the waking mind, Jnanam is for liberation.
- How long to achieve this?

c) Kalena Vindati :

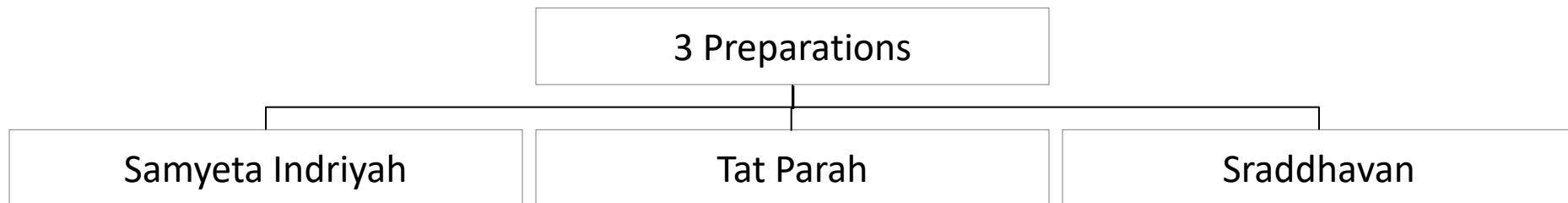
- Different people take different time according to ones capacity.

Verse 39 :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ |
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace.
[Chapter 4 – Verse 39]



a) Samyeta Indriyah :

- Discipline of the personality, self integration, self organisation.
- All sense organs should be integrated.,
- Indriyam here refers to Jnana Indriyam, Karma Indriyam, and Antahkaranam.

b) Tat Parah :

- Focus on Moksha.
- Tat = Moksha.
- Parah = Top Priority.
- Do duty and ask :

For what purpose one has come into the world?

c) Sraddhavan :

- Faith in Veda Pramanam as a guide book.

d) Sat Purusha, Mahatma :

- Knows the Vedas.

e) Sraddhavan Labate Jnanam :

- With 3 preparations, you will be enlightened spiritually.
- This is Guarantee given by lord Krishna.
- What is the benefit of this Jnanam?

f) Param Shantim Adi Gachhati :

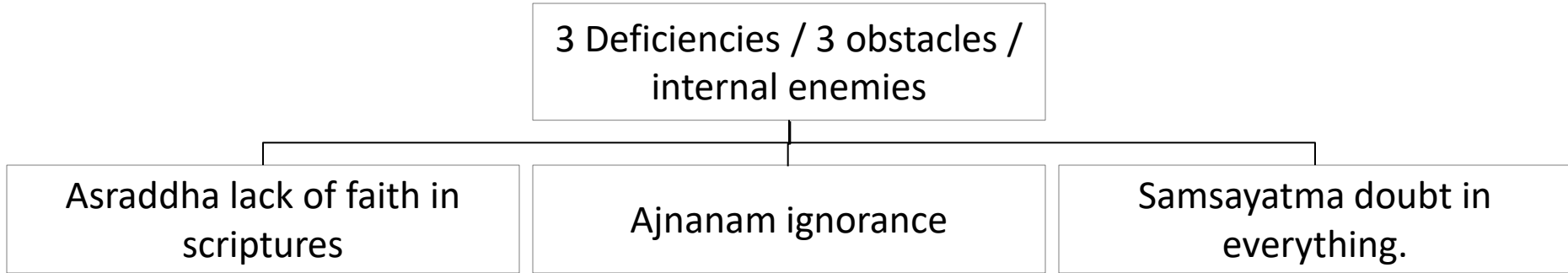
- One will get absolute, infinite, unconditional peace which is not shaken by ups and downs of Prarabdam.
- Jnanam will act as a shock absorber.

g) Achirena :

- Before long, one can experience peace in this life itself.

Verse 40 – 42 :

- Internal obstacles, enemies for Jnanam.



Verse 40 :

अज्ञश्चाश्रद्धानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

a) Ajnanah Vinashyati :

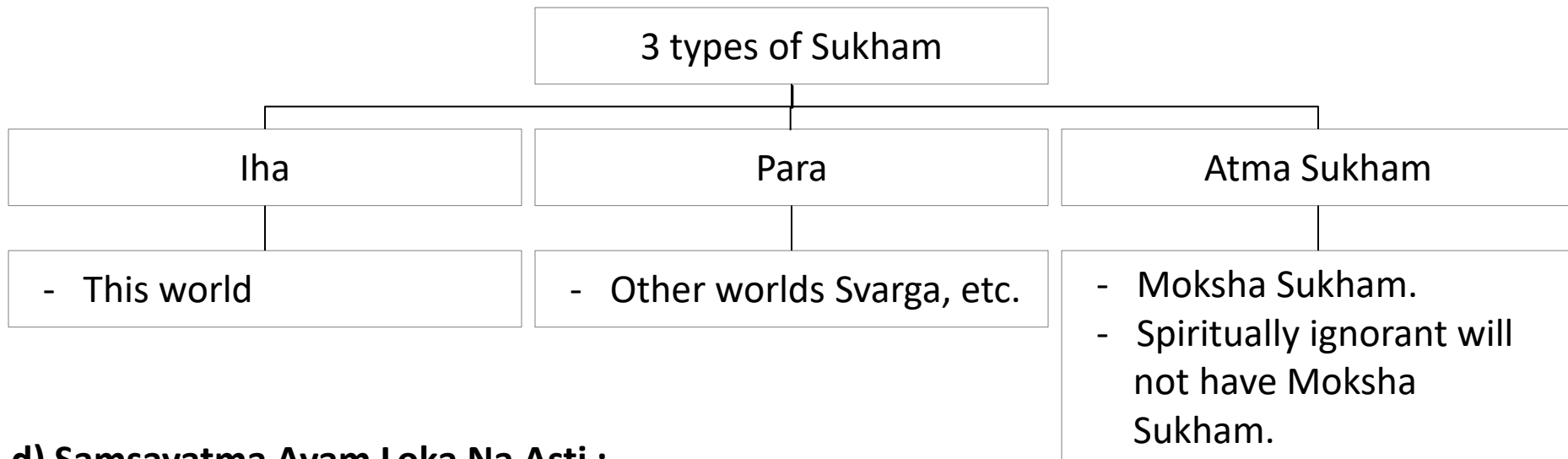
- Person with ignorance perishes.

b) Asraddadhanah :

- One without faith in scriptures will not progress spiritually.
- Will not have Moksha and Paraloka Sukham.
- Has only worldly pleasures.

c) Samshayatma :

- Here Atma means Svabavam.
- One who has doubt in everything will perish.
- Doubt is the worst of three obstacles.
- Will not have Iha, Para, Atma Sukham.
- Will not reveal truth to anyone, Krishna condemns this person in this verse.



d) Samsayatma Ayam Loka Na Asti :

- No worldly pleasures.

e) Na Parah Asti :

- No Paraloka Sukham.

f) Na Sukham :

- No Moksha Sukham. Therefore have clear knowledge and pursuit.

Verse 41 :

योगसंन्यस्तकर्माणं
ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇaṁ
jñānasañchinnaśayaṁ |
ātmavantaṁ na karmāṇi
nibadhnanti dhanañjaya ||4-41||

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

a) Jnana Samachinna Samsayam :

- May you destroy all doubts by clarity of understanding.

b) Sannyastha Karmanam :

- Take internal Sanyasa through knowledge, rather than external renunciation.
- Conclusion of Chapter 4 – starts here.
- Detach yourself from Karta, Bokta Ahamkara. (Toughest thing in life!
- You are Sakshi Chaitanyam Akarta, Abokta, Satchit Ananda Svarupa Atma.
- Claim your higher nature where you do not do any action, but all actions take place in your presence at Anatma level.

- Because of identification with Ahamkara, we are going through stress and strain.
- Learn to detach from Ahamkara and abide in Sakshi Atma.
- This is called Yoga Sannyasa Karma.
- I am Akarta Abokta Sakshi.

c) Atma Vandam :

- Internalise teaching and be alert in transactions!

d) Na Karmani Nibadhnanti Dhananjaya :

- Such a person is not affected by his Karma.
- Actions do not bind one who has renounced all actions through knowledge, has destroyed all doubts by knowledge and who lives an alert, mindful life.

Verse 42 :

तस्मादज्ञानसम्भूतं
हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगम
आतिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

tasmādajñānasambhūtaṁ
hṛtsthaṁ jñānāsinātmanaḥ ।
chittvainaṁ saṁśayaṁ yōgam
ātiṣṭhōttiṣṭha bhārata || 4-42 ||

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]

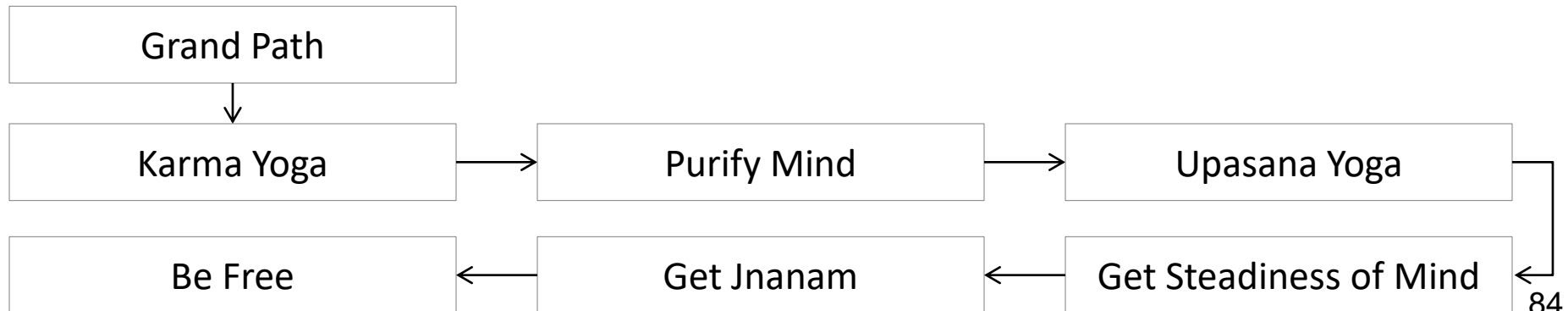
- Hey Arjuna, you should not have any doubt regarding spiritual Sadhanas and their role.

a) Ajnana Sambhutam Samsayam Chittva :

- Destroy doubts born out of ignorance with sword of knowledge.

b) Uttishta :

- First get up and do action which you have to do.



- This is called Yoga Sannyasa Karma.
- I am Akarta Abokta Sakshi.

c) Atma Vandam :

- Internalise teaching and be alert in transactions!

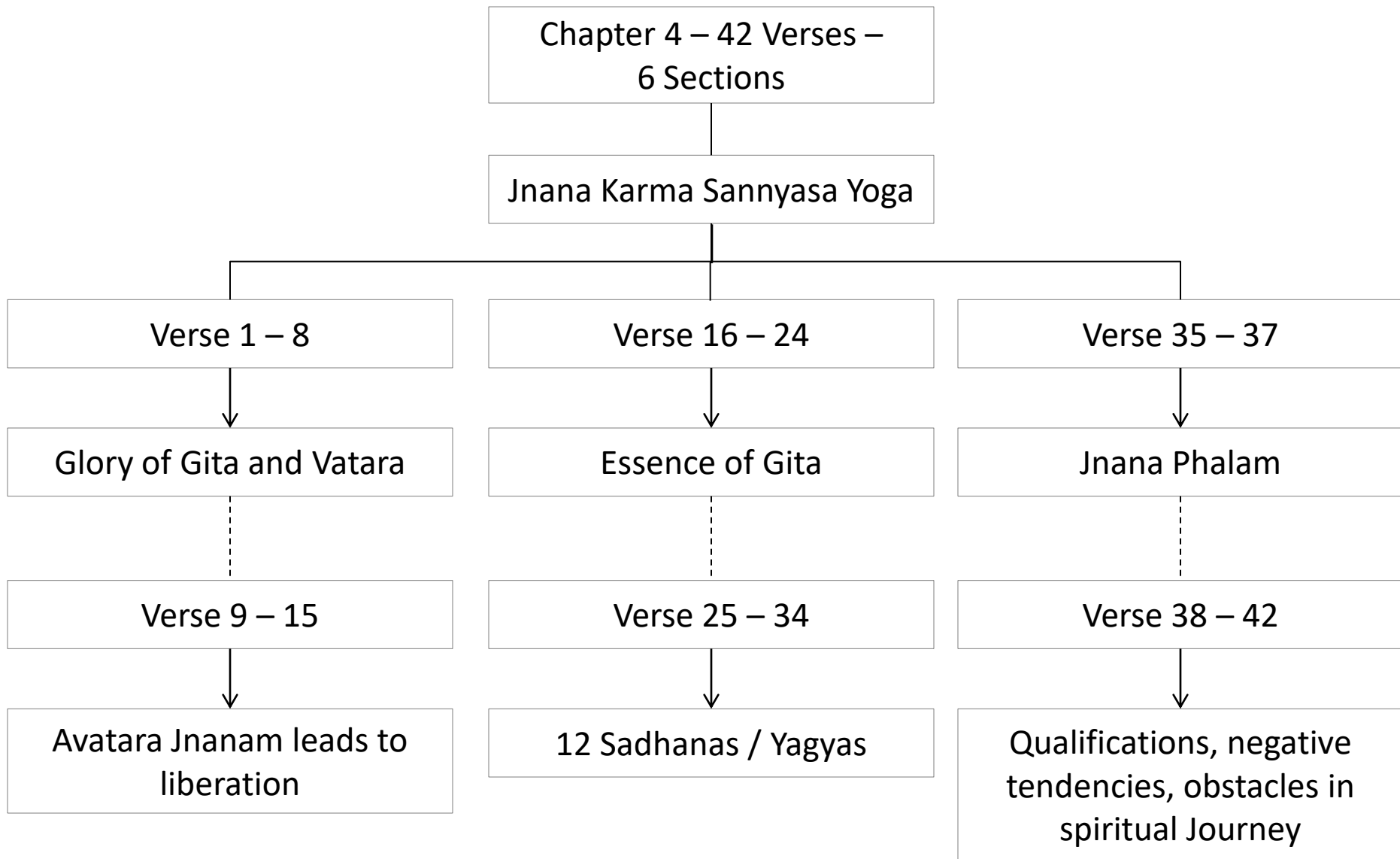
d) Na Karmani Nibadhnanti Dhananjaya :

- Such a person is not affected by his Karma.
- Actions do not bind one who has renounced all actions through knowledge, has destroyed all doubts by knowledge and who lives an alert, mindful life with this Krishna concludes the qualifications, preparation and obstacles encountered on the spiritual Journey.



Summary - II





Topic 1 :

Verses 1 – 8 : Avatara

- Gita is traditional teaching of Vedas, not new teaching.
- When there is requirement for revival of Dharma, Bhagavan takes Avatara.

Jiva's Birth	Bhagawans Birth
a) Cause : <ul style="list-style-type: none">- Ignorance and desire. b) Nature : <ul style="list-style-type: none">- Samsari – Bound. c) Boutika Shariram d) Purpose : <ul style="list-style-type: none">- To exhaust Punya Papam.	a) Cause : <ul style="list-style-type: none">- Omniscience and compassion. b) Nature : <ul style="list-style-type: none">- Eternal Asamsari c) Mayika Shariram d) Purpose : <ul style="list-style-type: none">- To establish Dharma.

Topic 2 :

Verse 9 – 15 :

- Ishvara Avatara Jnanam leads to liberation, essential nature is the same (like : Wave, Ocean).

Topic 3 :

Verse 16 – 24 : Essence of Gita

Jiva :

- Behind Body / Mind complex, there is Atma Chaitanyam.
- Aim of Jeeva = To shift identification to his higher Nature of Consciousness.
- Aham Atma, Sarva Gatah, Nityah, Akarta.
- Body / Mind Complex with borrowed, life is called Ahamkarah.
- As Ahamkarah, I will be always insecure.
- As Sakshi Consciousness, I am ever secure.
- Jnani is Nitya Triptah.
- Discovers : Security, peace, happiness, fulfillment in Atma.
- Nirasayaha, not emotionally dependent on external factors.
- Follow Karma Yoga, Jnana Yoga, and gain knowledge - I am ever Akarta, non-doer.
- I am separate from Ahamkara, Ahamkara continues to do Karma. This is internal Sannyasa, called Jnana Karma Sannyasa, internal detachment.
- Body and mind active but he is Sakshi Chaitanyam, no Karma belongs to him.
- This Atma is Brahman.

Topic 4 :

Verse 25 – 34 :

- 12 Yagyas – Disciplines to attain spiritual knowledge.
 - i) Deva Yajna : Religious worship.
 - ii) Vishaya Bhoga Yagya : Offer objects of Sense pleasures as worship.
 - iii) Damah Yagya : Sense control.
 - iv) Sama Yagya : Mind control, thought discipline.
 - v) Dravya Yagya : Charity
 - vi) Tapa Yagya : Austerity
 - vii) Yoga Yagya : Hatha Yoga
 - viii) Swadyaya Yagya : Recitation of Scriptures
 - ix) Jnana Yagya : Study of scriptures
 - x) Pranayama Yagya : Breath control
 - xi) Ahara Niyama : Dietary control
 - xii) Brahma Jnana Yagya : Spiritual Knowledge

Topic 5 :

Verse 35 – 37 :

- Jnana Phalam - Benefits of Atma Jnanam.
- Moksha, Muktihi.

4 Definitions of Mukti :

i) Sarva Moha Nasha :

- Conflict, delusion resolution.,

ii) Sarva Bheda Nasha :

- Difference between Jeevatma and Paramatma removed.

iii) Sarva Papa Nasha :

- Sins destroyed.

iv) Sarva Karma Nasa :

- Punya Karmas also destroyed.
- Jnanam fire and Jnanam Boat can take Jeeva across Samsara.

Topic 6 :

Verse 38 – 42 :

Preparations for Jnanam :

i) Sraddha :

- Faith in validity of scriptures.

ii) Tatparathvam :

- Commitment and focused approach.

iii) Indriya Nigraha :

- Integration of personality.

iv) Samsayah :

- With doubts one can't get Iha, Para Loka Phalam or Moksha Atma Sukham.
- Jnana Karma Sannyasa yoga concluded.